Dr. MEAD's

SHORT DISCOURSE

EXPLAIN'D.

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OR,

His ACCOUNT OF Peſtilential Contagion, AND PREVENTING, EXPLODED.

The Second EDITION.

With an APPENDIX, conſiſting of RULES for *preſerving* Health in Times of PESTILENCE, and *Diſcovering* the *Firſt* Beginnings of Sickneſs.

LONDON, Printed and Sold by J. PEELE, at *Lock's Head* in *Pater-noſter Row*. M.DCC.XXII.

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THE PREFACE.

WHEN *first I publish'd the following Remarks on* Dr. Mead's Short Discourse, *I design'd them only as a* Protest *against the* Defects *of his Method of Writing, the many Misrepresentations of the Authors he quotes, and some of the* Contradictions, *and empty* Conceits, *wherewith his Book abounds; That contemporary Physicians Abroad, and they who are to succeed us in After-ages, may not take Measures of our Knowledge in Physick in this Island, and in this Period of Time, from the mean Performances of an Author, who writ by Publick Authority, and ought on that Account, to be supposed the most able Physician in his Time.*

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I had no Hopes of bringing any Numbers into my Opinion, while the Idol was newly ſet up, and the Deluſion was ſo ſtrong, that moſt Men ſeemed to have ſurrender'd their Senſes, *as well as their* Underſtandings; *But Things took a much more favourable Turn than could have been expected; for many of the Faculty became eaſily appriz'd of the Errors, and unfair Quotations that were candidly mark'd out to them. What was ſtill more wonderful! The Doctor himſelf was brought to confeſs many Particulars, and ſtood convicted; for, he had it reported, that he only deſign'd his Diſcourſe for a* Politick Account *of the* Plague, *and how it may be ſtaved off by* Force *of* Arms. *But this Excuſe not proving ſatisfactory, the Doctor took Refuge in the common Apology of moſt indifferent Authors, the* Importunity *of a Friend, and* Want *of Time neceſſary for executing his Work, and Undertaking. Thus modeſt and humble is our Doctor, who is forced to aſſume another Air, than he did when he promiſed to deſtroy the Plague with this Book; or when he had it here tranſlated into* Latin, *and printed at the* Hague; *or, when his great Care was to have it ſpeak more modern Languages, that his Merit might be more univerſally known: And the Truth is, his Merit is ſo well weigh'd, that he is found light in the Ballance.*

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I have nothing to ſay againſt his good Nature, in expoſing himſelf at the Deſire of a Friend: But ſurely, never Man pleaded Want of Time with a worſe Grace; for the Work was near three Months upon his Hands, and ſtill ſmels ſtrong of the Oyl. Beſides, the Faults are not the Defects of Hurry, but oftner of being at too great Leiſure. Does it require more Time to tell Truth, or a Falſhood? Was it not as eaſy for the Doctor to report, from Dr. Hodges, *that the Summer* 1665, *was* Cool *and* Moderate, *as that it was* Hot *and* Sultry; *that there were gentle Breezes, and not that the Air* ſtagnated *for want of Wind. Why ſhould he miſreport the third Line of* Hodges's *Book, and tell us that the Plague began in* Auguſt 1664, *and not in the laſt of* December *that Year? The Caſe is plain: Hot and* ſtagnated *Air was a dainty Hypotheſis for his beneficent Patron; and he made no Scruple in ſuborning Vouchers.*

Had the Doctor conſulted the Shortneſs of his Time, he had not ſquander'd it on every Trifle, and neglected his Subject: His merry Conceits about Fermentation, Attraction, *and* Combination, *had given Place to* Peſtilential Contagion, *and* Preventing: *Nor had he ſpent his Time in appointing ſmall Birds his Searchers, to inform the Publick when the Plague, that was unluckily pack'd up in Merchandize, had now forſaken it, and made it ſafe for our Uſe. On the contray, and for want*

want of Time, he gives us the holdeſt Hint of a pretended Deſcription *of a Plague, that was yet offer'd in any Book; and he does not ſeem to have the leaſt Notion of* Preventing. *He might, indeed, have* neglected Contagion, *but he could not fairly* drop *it. By doing the firſt, he had follow'd the greateſt Phyſicians; but by the laſt, he betrays many and great Infirmities in himſelf. Let him hereafter remember this Relation of one of the moſt learned Phyſicians in any Age; who ſpeaking of the Novelty of the Philoſophy of Contagion, in accounting for the Plague, has theſe remarkable Words:* Quæ forſan eſt vera Cauſa, quamobrem pauciſſimi Hiſtorici, ac nullus penè *Medicus*, ſive *Græcus*, ſive *Latinus*, ſive *Arabs*, uſque ad *Avorum* noſtrorum memoriam *Contagii* fomitis mentionem ſcriptis ullam relinquerit.

Every ſober Perſon muſt now be convinced, that my Proteſt *was become very* ſeaſonable; *but I fear ſome of my Expreſſions may ſeem to want the Doctor's Apology, Time having been wanted to wear off their Heat, which the hurry of Paſſion had at firſt begot. I hope the* Rules of Living, *I add to this Edition, for the Service of Mankind, (but what our Doctor had deny'd them) will, in ſome Meaſure, atone for ſuch zealous Omiſſions.*

Dr. *MEAD's*

Dr. MEAD's SHORT DISCOURSE EXPLAIN'D.

THAT we may be the better appriz'd of what Dr. *MEAD* designs to do for us, and understand what he really has performed, I will give you his whole Purpose in his own Words, and afterwards explain him as we go along. I will observe how far his Performance answers his Promise.

We find then, (in the Title *Page*) that his Discourse will be concerning *Pestilential Contagion*, and that he will provide us with *Methods* to *prevent it*. Turning, next, to the Dedication, he tells his Patron, that he rather chuses to *put down the Principal Heads of Cau-*

tion, than a Set of Directions in Form. What this Head may be, that affords us no *Directions*, is hard to guess, but surely it cannot be very useful: But he seems to suggest, That it chiefly consists in performing Quarantines, and other Things that may be collected from History. The next (Head I suppose) is concerning the *suppressing Infection here*; which, he tells us, is *very different from the Methods taken in former Times among us, and from what they commonly do Abroad*; *but* (as he very modestly perswades himself) *will be found agreeable to Reason.* This Account is very comfortable; for we are promised effectual Methods of *suppressing* Infection *here*; and those Methods are not only consonant with our best Reason; but they are likewise so *new*, that they were never practised here in former Times, and are very different from what Physicians do *Abroad*. And therefore is there any Person so hard-hearted, or so stupid, that does not rejoyce and prick up his Ears at those ravishing Expressions, who does not desire to be instructed in this Method of preventing the fierce Attack from this unmerciful Enemy to Mankind? Come on, then, and listen to the Celebrated Dr. *Mead*, who brings Death to Pestilential Contagion; as he is said to have promis'd, while he was composing this Work. Our next Stept then shall be, with Dr. *Mead*, into the Book itself, where we find that he thinks it *necessary to premise somewhat in general con-*

cerning Contagion, and the Manner by which it acts.

But this is not enough; unleſs he does it ſo as was never done here formerly, nor by Phyſicians Abroad; yet alas! he comes even ſhort of what is done by all former Phyſicians, whether of our own Country, or elſewhere; for nothing follows, either concerning Contagion, or the Manner of its acting, tho' the Title of the Book promiſes it, and the firſt entring upon the Diſcourſe declares it to be neceſſary. This is the very Soul of the Book, the Subject Matter upon which every Thing turns, even the *Cauſe* of the *Plague*, and the *Indication* for *preventing* and *curing* the Plague, are to be drawn out of it.

Such an Account was the more neceſſary, that the moſt ancient and beſt Phyſicians knew nothing of *Contagion*, and far leſs of *Peſtilential Contagion*; Words only brought in by Phyſicians in later Times, and of Ignorance; and therefore ſuch ſuſpected Words ought to have been well deſcribed and defined, before they are made uſe of; either in diſcovering the Nature of abſtruſe Diſeaſes, or when we are to found Methods of preventing or curing them, upon the Diſcoveries of their Nature.

As we are now to take Leave of *Contagion*, howſoever neceſſary it was pretended to be towards Diſcovering the Nature of the Plague; yet I deſire it may be obſerved, that this neceſſary Article is overſeen and neglected by the accurate Dr. *Mead*, for Reaſons well known to himſelf, and eaſy to be gueſſed at by every body. It muſt be acknowledg'd that the Doctor's Way of writing and enquiring is very ſingular, the remaining Part of this Book being now carried on without Principles, or any known Thing with which his Subject, to be explained, has any Relation.

But, as I have now undertaken to make this ſhort Diſcourſe more intelligible, I will purſue my Deſign in Dr. *Mead*'s Method, as far as that does not obſcure the Subject: In that Caſe I will take the Liberty to keep the Thread of our Diſcourſe as much in our View as it is poſſible. Dr. *Mead* then, having taken Leave of *Contagion*, tells us, that this unknown *Contagion is propagated by three Cauſes, the Air, diſeaſed Perſons, and Goods tranſported from infected Places.* What a propagating Cauſe may be, ſhall be left to thoſe that deal in Metaphyſicks, to determine; it matters not what it appears to be, while the begetting Cauſe is unknown. However, every Man muſt acknowledge, that Dr. *Mead* proceeds in ſuch ſingular Methods as no Phyſician ever did formerly; for he is now

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to entertain us with the Actions of ſomething whoſe very Being is, at beſt, very doubtful.

As to Air, he now undertakes to ſhew us how it becomes, *Infectious, and how it communicates its noxious Quality to other Bodies.* The firſt, by the Authority of *Hippocrates* and *Galen*; but here he miſrepreſents his Authors, as he commonly does when they do not come up to his Purpoſe; for *Hippocrates* is thought by many Authors, not to treat of the Plague, in this third Book of his Epidemicks. *Galen*, in the Commentary quoted by Dr. *Mead*, is ſo far from thinking that *Hippocrates* was reſolved to give us Caſes of the Plague, that he thought quite otherwiſe: And for the Truth of this Aſſertion, take an irrefragable Authority, *inſtar omnium*, the learned Dr. *Friend*, who ſays at the Remark * Λοιμωδες, *hic non eſt proprie peſtilens & contagioſus, ſiquidem in his morbis ab* Hippocrate *deſcriptis, nullum eſt contagii veſtigium: Sed ut* Galenus *innuit, aliud non eſt, quam* Επιδημια ὀλιβερα. And a little after, *ſed ipſe titulus* Galeno *paululum ſuſpectus eſt.*

We will not inſiſt upon this Senſe of *Hippocrates*; but ſuppoſe he there truly treats of the Plague, and that he has obſerved ſuch a Temperament of Air to have preceded

* *Sect.* 2.

ded it; What is this to *propagating Contagion*, which neither *Hippocrates* nor *Galen* ever dream'd of? Besides, *Hippocrates* calls the Plague a Fever; and, in his Opinion, several Affections of Air, to him, and us, perhaps, unknown, produced, not propagated, Plagues, or Fevers, (for these Words are synonimous with him) and the greatest Part of other Diseases. So that it is manifest from *Hippocrates*, that this, and many other Alterations of the Air do not make it *Contagious*.

What is related from *Hippocrates*, renders the following Account very useless; because the best Historian, that is not a Physician, is never presumed to go beyond an Account and Relation of Matter of Fact, as he apprehends it; and so far went the great *Thucydides*, in relating the Plague of *Athens*. We will rather consider what the Doctor alledges for strengthning his Conjecture about Contagion. * *Stinks of stagnating Waters, in hot Weather; putrid Exhalations from the Earth; and above all, the Corruption of dead Carcasses being unburied, have occasion'd infectious Diseases.* Let us now suppose this Account to be true, yet his chief Article about Carcasses is absolutely false, as may be prov'd by one of the best Physicians in any Age. But what is all a *Con-*

* *Page 3.*

this to Contagion breeding the Plague? For suppose again, that some or all of them occasion'd *contagious* Diseases; the Consequence is not *ergo*, the Plague; there being many contagious Diseases that are neither *Plague* nor Mortal.

Yet, as if all this were Demonstration, he asserts, that the Plague is produced by a *Concurrence* of Causes; *and their first Effect is a Degree of Stagnation in the Air*, which is follow'd by *Corruption*, and Putrefaction. It is needless to enter upon this Hint of a new *Hypothesis*; for if his Machine of Contagion, or Infection, be good, these are unnecessary. But alas! the celebrated Doctor has, in the Conclusion, destroy'd the whole Fabrick he had rear'd with so much Trouble, after he had borrow'd Brick from one, Mortar from another, and Timber from a third; and only because he became, against Nature and his own Genius, a Master-Builder. Is a Concurrence of all the supposed Causes necessary to make a Plague? Then there never was a Plague in the World; and that because these Causes never all met together: A hopeful Conclusion! and which at once delivers the World of insufferable Fears, they hitherto groan'd under, by a vulgar Error; which is now contrary to Experience, because it is so to Dr. *Mead*'s Reasoning.

Hippocrates

Hippocrates, on the other Hand, undertakes only to relate the Conſtitution of the Year when *Plagues* and *Fevers* were very frequent; he never thought of making any particular Conſtitution, or the Weather in it, the Cauſe of Plagues univerſally: If he had, Experience ſhould have ſhewn the contrary, to which he would have ſubmitted. But that we may not enter into any other Conſtitutions that might happen in *Greece*, Experience cries loudly againſt this *Hypotheſis* of Dr. *Mead*; ſince we know that *hard* and *continued froſty* Weather produces the Peſtilence, moſt commonly, in our Northern Climates. The Winter 1664 was a continued Froſt all through, as Dr. *Hodges* informs us; yet the Plague broke out in the *Chriſtmas* Time, when it was in its *Strength*. The Plague in *Dantzick*, mention'd by Dr. *Mead*, was in the Winter, when every thing was bound up with a ſevere *Froſt*; yet ſo violent was this Plague, that it bred the *Dunkirk Fever* in the Fag-End of it, ſome Years after the Plague itſelf was ſpent, and had no Being, as Dr. *Mead* learnedly conjectures. So that the Peſtilence frequently, and moſt commonly, happens in a Seaſon very oppoſite to what the Doctor finds neceſſary for breeding *Contagion and Corruption*, the *Forerunners* of a Plague; and without which he aſſures us that it cannot be formed. Yet if we conſult

ſult the *Paris* Article in the *London Gazette* for *July* 21, 1721, there it is ſaid that "*the Court has received a Letter from the Marquis* de Pons *who commands at* Toulon, *with Advice, that the* hot Weather *had much* diminiſh'd *the* Plague *in that City.*

From all this Account it is manifeſt, that we hitherto know nothing of *Contagion*, nor of any Corruption convey'd into Air, which it is to foment and cheriſh, to beget or propagate the Peſtilence; as alſo that this Notion of Contagion, taken up and eſpouſed by later Phyſicians, is very ill ſupported by them, and ſtill worſe by Dr. *Mead*, who is little acquainted with their Opinions, ſo common and obvious in Books of Phyſick. And therefore, as he has been very unhappy in diſcovering the *Change* in Air, that makes it infectious; we will try for better Succeſs, in his diſcovering the *Means*, whereby *it communicates its noxious Quality to other Bodies.*

In order to purſue this Diſcourſe with greater Exactneſs, it is neceſſary to eaſe our Memory from carrying the different Particulars of ſeven Pages, and not to oblige the Reader to take on truſt, what is writ ſo long before. It may, perhaps, be uſeful to Dr. *Mead* to tell us,* that he, lately,

* Page 11.

left the *Air in a putrid State*; but that is nothing to us, who are at this preſent Time ſenſible, that the Doctor has not been able to bring the leaſt Speck of Putrefaction into it, notwithſtanding this luſty Aſſertion; but I ſuppoſe he intended to ſhow us this Contagion. However, not to baulk him in his projected Means, whereby the Air communicates its noxious Quality; he deſires us to obſerve, that *Putrefaction is a Kind of Fermentation, and that all Bodies in a Ferment emit a volatile active Spirit, of Power to agitate, and put into inteſtine Motions, that is, to change the Nature of other Fluids, into which it inſinuates itſelf.* Now we have obſerv'd it, we find every Article of this Obſervation to be falſe; for *Putrefaction* does not always precede *Fermentation*; nor that every Body in a Ferment emits *volatile Spirits*; nor that volatile Spirits have a *Power* to *agitate*, or put into *inteſtine Motions* all *Liquors* into which they inſinuate themſelves; and ſtill far leſs, that being put into inteſtine Motions, is to change the Nature of the Fluid thus put in Motion. What Uſe the Doctor may have for this Roll of precarious Aſſertions, Time may tell us; for he has now got the Maſter-Key of all Philoſophy, even *Fermentation*, into his Hand. By Fermentation, *Stones*, *Metals*, *Plants*, *Animals*, and (if it pleaſes him) the *Peſtilence*, are generated, and cheriſhed. This makes Diſeaſes;

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this cures them; by this we live; by this we die. On the other Hand, if every Thing he here alledges, were Senſe, or true, we ſtill want the firſt Step, *viz. Putrid Air*, that begets Fermentation, which again begets, *&c.*

Neither does this Machine only anſwer all our Wants, in performing the greater, but even the ſmaller Feats, as we chance to employ it: For if we are aſked, Why *Glow-Worms* ſhine in the Night? or, Why *wet Hay* takes Fire of itſelf, *&c.* one ſhort Anſwer is ſufficient to all theſe, that theſe great Works are done by *Fermentation*. A Poet in ancient Times, pronounced thoſe Nations happy, that had their Rural Gods growing in their Gardens: But I eſteem the Man far more happy, who has at Hand ſo ready an Anſwer to every Thing; who has got a Machine equally ſerviceable on every Occaſion, the *Philoſopher's Stone*, the *Univerſal Medicine*, the making a Plague.

Being thus poſſeſſed of this uſeful Machine, he tells us what wonderful Feats he could perform by it, with the Help of *Bellini*'s Doctrine of Fevers, if he had any Time to beſtow on ſo *great a Digreſſion*: For he could ſhew us, *how the Alterations made in the Blood will favour Peſtilential Diſeaſes, by rendering the Body obnoxious to them*. Why, this is the Favour we have

waited for in eleven tedious Pages; and if he writes in *Engliſh*, we may thus be taught how the Blood is affected in Peſtilential Diſeaſes, when we are laid a-bed languiſhing with them. This would not only be one Step towards *Contagion*, as he artfully begins the next Paragraph, but might fully inform us of every Thing we want to know concerning it. Why ſhould the Great and Celebrated Dr. *Mead* call this a Digreſſion? I wiſh he would begin thus to digreſs: But it is now too late, ſince he has already digreſſed from all his Title-Page, and the Half of his Preface. *Contagion* was dropt at firſt, and now we find that *Peſtilential Contagion* has no better Fate. How *preventing* may thrive upon his Hands is not hard to gueſs, ſince he knows nothing of what he promiſes to prevent. Theſe *Methods are very different from thoſe taken in former Times among us, and from what they commonly do abroad.* Inſomuch, that had any Body writ in this Method, beſides the Celebrated Doctor, I ſhould have thought him the moſt ignorant, impertinent, and ſelf-ſufficient Perſon, that ever made a Sale of Phyſick.

What Account can he give to Phyſicians, for thus deſpiſing the received Opinions of *Hippocrates*, and of all their learned and experienc'd Predeceſſors, who unanimouſly declare, that the Plague differs nothing from

from a Fever; or elſe that a Fever attends every Plague of Peſtilence. And therefore, in him is all Phyſick, or elſe he knows nothing of it.

Nay, how can he anſwer it to himſelf, who in his Manifeſto, in the very next Paragraph, is under an unavoidable Want of a Fever he formerly neglected. Here he tells us a Tale, That *the next* (Step towards Contagion, and it is not ſafe to go too near it) *as it ſeems to me, proceeds after this Manner.* This Kind of introductory Humility has been very faſhionable, of late, among dignify'd Authors; for, in advancing a Propoſition, whereof they can bring no Proof, it is not to be thought how humble, how ſelf-deny'd they are in that Inſtant; but they *rant, ſwagger,* and *bully,* if they get their Reader but Three Lines farther. So this Celebrated Author, after this humble Cringe, tells us, *The Blood in all Malignant Fevers, eſpecially Peſtilential ones,* (to be ſure) *at the latter End of the Diſeaſe, does, like fermenting Liquors, throw off a great Quantity of active Particles, upon the ſeveral Glands of the Body, particularly upon thoſe of the Mouth and Skin, from which the Secretions are naturally the moſt conſtant and large. Theſe, in Peſtilential Caſes, although the Air be in a right State, will generally infect thoſe who are very near the ſick Perſon; otherwiſe, are ſoon diſpers'd and loſt.*

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The firſt Part of this Declaration, if my Memory fails me not, is taken from the Doctor's elaborate Eſſay on Poiſons; and is brought forth with all its primitive Elegance, for the preſent Purpoſe; but by no Means anſwers his Want of it: For it does not appear, by *any Manner of Obſervation*, that the Blood throws off any active Particles, at the latter End of *malignant* Fevers, *ſo there is no need to have Recourſe to this* Suppoſition. But why upon any Glands? This Expreſſion does not give us any favourable Opinion of Dr. *Mead*'s underſtanding *Anatomy*. Why upon the Glands of the Mouth? Surely this Suppoſition is not of any Uſe in this Place, however ſerviceable it might prove in the foremention'd Book, when the *Slabbering* of a mad Dog was upon the Anvil. Moreover, is Secretion moſt conſtantly performed at the Glands of the Mouth and of the Skin? Surely not, as *Sanctorius* evinces; and is farther evident from the Doctrine of Secretions, perfectly well explain'd many Years ago.

Let us ſuppoſe, in the next Place, that this is Standard Phyſick, as it is quite the Reverſe of it; What mighty Matter is to be drawn from it? Why, theſe active Particles, tho' the Air be pure, *will infect thoſe who are very near to the ſick Perſon; otherwiſe are ſoon diſperſed and loſt.* I hope there

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is no Harm in the laſt, and there is no Proof alledg'd for the former. So that his next Step towards Contagion is no manner of of Step; and Matters reſt as they did at the Beginning of the Work. I cannot tell how well he manages in the remaining Part of the Paragraph; and therefore I will only ſet it in View, that any Perſon of a more enlighten'd Underſtanding than myſelf may profit by the Doctor's own Words. *But when in an evil Diſpoſition of this, they meet with theſe ſubtle Parts its Corruption has generated, by uniting with them, they become much more active and powerful, and likewiſe more durable and laſting, ſo as to form an infectious Matter, capable of conveying the Miſchief to a great Diſtance from the diſeaſed Body, out of which it was produced.*

Now we find nothing but another confuſed Jumble of ridiculous Aſſertions: But if Dr. *Mead's* Narration was to any Purpoſe, it goes farther than he deſign'd it ſhould; for how are the active Particles, like fermented Liquors, thrown out of the Blood in the latter End of malignant Fevers, and that in ſo great Plenty, and of ſo great Energy, that they themſelves had been able to have helped him to his next Step of Contagion, if he had not luckily interpoſed with a ſaving Clauſe, *eſpecially peſtilential ones*, whereby the laſt would have been depriv'd of

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all the Honour of making Contagion: But what is ſtill worſe; Fevers, eſpecially thoſe that are malignant, are now the chief Article in this Account, and leave Dr. *Mead* inexcuſable, for not applying Almighty *Fermentation* to the learned *Bellini*'s Theory of Fevers: But what Blindneſs is it in the Doctor to call that a Digreſſion, we now find to be the principal Part of the Scene. Let it be here obſerv'd, to our great Comfort and Security, that thoſe peſtilential Streams go no great Length, 'till they are enabled by the next (unintelligible) Means, whereby is *formed an infectious Matter, capable of conveying the Miſchief to a great Diſtance.* I hope Dr. *Mead* underſtands his laſt Words; for my Part, I do not; and by the next Paragraph, I find myſelf ſtill more unqualify'd to receive his Story of Contagion.

He being now to conjure, he baniſhes all foul Spirits; and tells us, that all the former Myſtery is a Piece of Knowledge open to thoſe only, who are the familiar Friends of *Attractions* and *Combinations* made by volatile Spirits; and we who are Strangers to theſe powerful Words, muſt not hope for any Inſtruction. But to ſhew Dr. *Mead* I have been at true Pains to come acquainted with them, I find there was old *Attraction*, Son of *Ariſtotle*; and there is young *Attraction*, the great *Geometrician*; and a

Counterfeit of this, in the Works of the celebrated Doctor *Anodyne Necklace*; which laſt is as like *Attraction* before us, as the two Doctors are like one another: But as that is ſpurious, I muſt own, that I do not find how this *Attraction* brings me to a clearer Underſtanding of the foregoing Paragraph. As to *Combination*, whether that of Cooks or Algebraiſts, it is of very little or no Uſe to me. I muſt confeſs, a good Uſe may be made of theſe Words; for they will exchange with *Fermentation*, at any Time that an Author finds himſelf diſpoſed to write on a Subject, without underſtanding it.

For Inſtance, I now intend to make a ſhort Diſcourſe about the *Philoſophers Stone*, and a Method for finding it; a very agreeable Offer to the Publick, when Money is ſcarce, and Credit very low, through the great Induſtry of the ingenious Directors of the *South Sea*. When, I ſay, a Man forms to himſelf this uſeful Project, *Attraction* and *Combination* does it at once. The Receipt is eaſy; it is but taking of *Attraction*, *Circulation*, *Cohobation*, *Concentration*, *a.* q. v. *Combination*, *q. ſ. M. ſ. a.* If this Receipt is duly managed, it will not only make the *Philoſophers Stone*, and the Grand *Elixir*, but it will cure the Plague, and all Diſeaſes, *Curable* and *Incurable*. But it is to be noted, that when you would explain

how Attraction makes a Plague, you muſt be ſure due Conſideration be had to the Facility and Aptneſs of *all kind of Effluvia to be diffuſed in a warm Air, ſuch as we have deſcribed an infectious one to be.* And therefore, as the Whole of Infecting Air is an ill-made Story, ſupported by Cant and Gibberiſh, we will take Leave of it, and his mortify'd Limb together, tho' it is brought to give farther Light to this ſtrange Stuff.

But, to proceed, the celebrated Doctor ſmells a Rat; that unleſs the Air is allowed a greater Share of ſhedding Deſtruction than he has hitherto allotted it, Matters may go very hard with the whole Doctrine of *Contagion*; and therefore, notwithſtanding its being a Medium for propagating *Contagion* only, the Doctor is now willing to pronounce, with full Power, and for Fear of great Inconveniencies that follow cloſe at the Heels of the former Doctrine, that *a corrupted State of Air is*, WITHOUT DOUBT, *neceſſary to give theſe contagious Atoms their full Force; for otherwiſe, it is not eaſy to conceive how the Plague ſhould ever ceaſe, but with the Deſtruction* of all the Inhabitants. Here is a Devil rais'd indeed, that threatens to throw down this Paper Building; nor will he be quieted, unleſs Dr. *Mead* will contradict himſelf, and renounce his Defence of the *Pureneſs* and *Uncorruptedneſs* of Air. And what will

not a Man do for a quiet Life; the Doctor takes Shame to himſelf, and the *Engliſh* Air, that could formerly kill the greateſt Plague, is now, *without Doubt, under a State of Corruption*: For, if that is not admitted, God have Mercy on all *Engliſhmen*. This is very kind in the Doctor, to ſurrender his Caſtle in the Air for the Good of his Country.

Conveniency, we find, is a pretty Argument, but not very cogent; for this corrupted State of Air, is only an Expedient to get rid of a Peſtilence; becauſe, by SUPPOSING *an Emendation of the Qualities of the Air, and reſtoring it to a healthy State, capable of diſſipating and ſuppreſſing the Malignity*, we put an End to the Plague in an Inſtant. Mighty fine, and *Meadiſh*; tho' he might have put a Stop to a Plague at an eaſier Rate, than the Loſs of his *Hypotheſis*; for, as the Streſs of the Expedient reſts upon another fine Word, *ſuppoſing*; why, he needed only to *ſuppoſe* that the whole Magazine of Poiſon is ſtopt at once, it matters not whether that be by an Army, by making it ſerve a *Quarantine*, by an *Amulet*, or that the raw Damp is again *attracted* by the *Sea*. I hope due Conſideration will be had to this Expedient, in a new Edition of *the ſhort Diſcourſe*; if ſo be it has one.

This had been more natural, than for the Doctor to make another Drawback, which we find is done in the very next Paragraph; for there, *Infection is not receiv'd from the Air itself, however prediſpoſed, without the Concurrence of ſomething emitted from infected Perſons.* Now, if Infection is never receiv'd from the Air, upon any Account whatſoever; why did the Doctor pronounce a corrupted State neceſſary? And now the Air is a *Medium*, that can neither do Good nor Hurt, and ſo to the Right about, and the former Allowance is recall'd; ſo that the former Difficulty ſtill remains, and conſequently, a Plague once begun in a Country, never comes to an End, as long as there is a Man alive. So God have Mercy upon old *England.*

The Principle upon which this Reſumption is made, is, becauſe the Progreſs of a Peſtilence may be ſtopt at any Time, *by ſtrictly preventing all Intercourſe of infected Places with the Neighbourhood.* He brings as a Proof of this luſty Aſſertion, what has lately happened in the raging Plague at *Marſeilles*; and alledges, that it has been effectually confined to that miſerable Town, by keeping careful Guard. But alas! this Argument is out of Doors. Happy were it for the People of *France*, if they had greater Aſſurance of their Safety, than they can draw from ſuch vain Promiſes

of Insuring Physicians. And therefore, his Objection and Shame remain in full Force, without any Satisfaction given to it, or the Reader. I know from whence he took this Difficulty; but he ought to have been well satisfy'd that he had brought a full Solution to so powerful an Argument against all Manner of *Contagion*. I will only repeat the Difficulty, and leave the clearing of it to the Patrons of a Pestilence being begot by *Contagion*. It is asserted by those who oppose this *Contagion*, that a Plague is sometimes bred without it, otherwise it would be perpetual. This Assertion is made good, by considering a Country where a new Plague is broken out; and they ask us, whether it be just then bred in that Country, or brought thither from elsewhere? If we grant the first, then, indeed, adieu to all *Contagion*: If the last, they bid us name the originary Place where it was bred; which would oblige us to the same Concession as the former. Therefore, say they, *Contagion* may *propagate*, but not *begin* a Plague.

Leaving, then, Dr. *Mead*, and his *Contagion* under the Restraint of a very good Argument, we will consider, in the next Place, after what Manner he conveys it to a sound Person; which is easily done in his Way; for he only *supposes* the Way to be commonly this: *These contagious Particles*——

taint

taint the salival Juices (or Spittle) *which being swallowed down into the Stomach, presently fix their Malignity there*; as appears *from the Nausea, and Vomiting, with which this Distemper often begins its first Attacks.* But all this is acknowledged to be a Supposition, and not of sufficient Strength to bear so weighty a Building upon it. *Secondly*, If a Man does not swallow his Spittle, or if he gargles his Throat very well before he does swallow it, there would be no Danger from the *Pestilence*; but this slye Plague will be easily evaded. To what Purpose is this silly Supposition to bring it into the Stomach, and then to suppose it *fixes its Malignity there*, because People are often troubled with Vomiting when they are ill of the Plague. An admirable Way of Reasoning: And as Admiration begat Philosophy, so Dr. *Mead*'s Philosophy cannot fail of begetting Admiration: For, if the Stomach must needs be the first Place affected by the Plague, and the Doctor is gone over to *Van Helmont*, cannot he convey it thither down by the Nose, or even through the Mouth, without infecting the Spittle.

Dr. *Mead* is grosly out in his Observation, and in a Particular he has had Occasion a thousand Times in his Life to have learned the contrary, if he were truly capable of making an Observation; for he might have often seen our *Strength* destroyed (one

Symptom

Symptom of the Heart being affected) previously to any *Nauſea*, and Vomiting; ſo that he not only ought to *make no Queſtion*, but to be ſure that *the Blood is alſo more immediately affected*; as the Multitude of Phyſicians, in every Period of Phyſick, have always believ'd: But our Doctor's Fancy lies much in odd Conceits.

What the moſt judicious *Aretæus* ſays of thoſe Idiots, who allow'd, that a *Syncope* is a Diſeaſe of the Stomach, may very juſtly be apply'd on this Occaſion. "Whoever, "*ſays he, cap. 3. lib.* 2. imagines, that a "*Syncope* is a Diſeaſe of the Stomach, be"cauſe ſome are refreſhed with *Meat, Wine*, "or *cold Water*, and find their Sickneſs is "removed that Way; is as falſe a Way of "judging, in my Opinion, as if they ſhould "think a *Phrenzy* a Diſeaſe of the Skin "and Hair of the Head, becauſe thoſe "that are ill of a *Phrenzy*, find themſelves "reliev'd, by cutting off their Hair, and "fomenting the Skin.

Our Doctor, it muſt be acknowledged, follows a very honeſt Man, and no ill Phyſician, in this Error; as if it was his Deſtiny never to write any Thing beſides Errors and Conceits; for he forſakes this good Author in all his plain Obſervations. But then this good Obſerver is not the beſt able to account for what he ſees; for which Reaſon,

Reaſon, this falſe Obſervation has dropt in among many, that are very plain and very excellent. But when this Symptom of *Vomiting*, in Caſes of the Plague, is better explain'd, it will be likewiſe found not to be peculiar to this Diſeaſe, as daily Experience aſſures us: For it is a very common Symptom in all *Malignant Fevers*, as well as of the Plague, without any Manner of Irritation, or any other Hurt of that Nature done to the Stomack. And therefore, as this Way of conveying the Plague is *a Suppoſition grounded upon no Manner of Obſervation*, (as the Doctor argues in this Paragraph) ſo I think there is no Need to have Recourſe to it.

It is none of my Buſineſs, at preſent, to enquire whether a Plague can paſs from one Man into another; for I now conſider how well and congruouſly Dr. *Mead* makes good his Aſſertion. However, for the Comfort of Mankind, I averr, that it may be demonſtrated, from the Nature of the Plague, that it never, or very rarely, is communicated from one Perſon to another. At preſent we will content ourſelves to evince this Truth by a Demonſtration of another Kind, which is from Obſervation, or *à poſteriori*; and I will borrow it, too, from Mr. *Graunt*, in his Obſervations on the Bills of Mortality. In his Obſervations

on

on the * Plague in 1636: He says it lasted 12 Years; in eight whereof there dy'd 2000 *per Annum*, one with another, and never under 800. The which shews, *That the Contagion of the Plague depends more upon the* DISPOSITION *of the Air, than upon the* EFFLUVIA *from the Bodies of Men.* Which also we prove by the sudden Jumps which the Plague hath made, leaping in one Week from 118 to 927; and from thence again, the very next Week, to 852. The which Effects must surely be rather attributed to *Change* of the *Air*, than of the *Constitutions* of *Mens Bodies*, otherwise than as this depends upon that.

And therefore, as this very common Opinion, about the *Plague* or *Pestilence* passing from one Body into another, is not supported by any good Reason, far less by the lame *Suppositions* and *Innuendo's* of Dr. *Mead*; and is now found contrary to the best Observation, most duly and properly made; we may not doubt to declare, that it very rarely, and perhaps never, proceeds that Way.

The *Third* and last Way Contagion spreads, Dr. *Mead* tells us, is *by Goods transported from infected Places.* But the Reason of this Fact seems to surmount his Understanding;

* Page 70.

and no Wonder, for it has already puzzled all other Philoſophers and Phyſicians, inſomuch, that it has driven them into abſurd Notions of *Maggots*, againſt all Obſervation. But, before a Philoſopher would ſpend his Time about this Difficulty, he ſhould be ſure his Fact is indiſputably true; for thereby he may ſave himſelf much Trouble and Babbling, about a Matter that is falſe in Fact. Now, tho' this Difficulty has already blunted the Edge of every other Genius's, he makes no Doubt to conquer it, and to account for it to the World, as he now does in the following Words: *If, as we have conjectur'd, the Matter of Contagion be an active Subſtance, perhaps in the Nature of a Salt, generated chiefly from the Corruption of a Human Body; it is not hard to conceive how this may be lodg'd and preſerv'd in ſoft porous Bodies, which are kept preſſed cloſe together.*

Whatever Difficulties Phyſicians meet with, in accounting for a Plague being pack'd up in Goods, and with them tranſported into remote Parts; yet, Dr. *Mead* has the Happineſs never to ſtop, but with all Aſſurance gives us an eaſy Solution, and I wiſh we could as eaſily find it true. At leaſt, it is a Promiſe he gives his Patients every Day. His Arguments, as ſuch, indeed, are ſtunning; for no Man that underſtands theſe Terms, *a Salt*, what it is to

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be *ſoft* and *porous*, dares keep back his Aſſent to a Proof *grounded upon ſuch manifeſt Obſervations*, as *Conjectures*, *Perhaps's*, and *May-be's*; all which are far more ingenious than *Kircher*'s Maggots Eggs. However bold this Argument may be, yet if any one will deny his Matter of *Contagion* to be an active Subſtance; or, that it is a Salt; or, that it rather affects a *ſoft* Bed than one that is *hard*; this *Third* and laſt *propagating Cauſe*, may prove to be no Manner of Cauſe. What then can the World think of ſuch bold Impoſitions of the Doctor? But what Account can be given to Merchants, for their Goods ſerving *Quarantines* on the frivolous Reaſons of *Ifs* and *Perhaps's*; and the whole Trade and Riches of a Nation being troubled and interrupted for childiſh and ridiculous Suggeſtions; I had almoſt ſaid, the crazy Dreams of a weak Head.

Could Dr. *Mead* bring all his ordinary Vouchers, I cannot ſay how far he might have gone in commanding a Submiſſion from a great Number of Men to this Article: And therefore, if any Perſon, or Perſons, wants fuller Conviction, let him repair to the *Coffee-houſes*, where they ſhall have the Affidavits of ten Phyſicians, fifteen Apothecaries, and five Surgeons; and I'll anſwer for it, eight in ten ſhall go, *from* Batſon's *eſpecially*, fully ſatisfy'd with the

Truth of the Premiſes. But can it be imagined this cunning Doctor would have expos'd his Character, in this Kind of Argument, to Men of Learning and Virtue, whatever he might attempt upon the credulous fat Heads he daily Polls. But here his drooping Spirits revive, and his *Humility* and *Modeſty* vaniſh, having at this Stage got rid of the Neceſſity of Reaſoning; the reſt of this inimitable Work being to be carry'd on by Banter and Aſſertion, whereby let us take Meaſure of the Faith and Credulity of the good People of *England*; for if this paſſes, *Tranſubſtantiation may be the next Article he will propoſe to you*; if it does not, the Doctor and his Book are diſcover'd at the ſame Time.

After this previous Notice and Advertiſement, let us be ready to receive all Dr. *Mead*'s *Abſurdities*, *Wit*, and *Banter*. The firſt Thing then, he preſents us with, is, *how long a Time Perfumes hold their Scent, if wrapt up in proper Coverings*; and we muſt remark, *That the ſtrongeſt of thoſe, like the Matter we are treating of (are moſtly animal* Juices) as Muſk, Civet, *&c.* (if there be any more,) And the Subſtances that keep them beſt, are thoſe which receive and communicate the Plague, as *Furs*, *Feathers*, *Silk*, *Hair*, *Wool*, *Cotton*, *Flax*, &c. *the greateſt Part of which are likewiſe of the animal Kind*. If the *Peſtilence* is now a *Scent*, yet

 ſurely

ſurely it is a noiſome one; and if it can be kept, like *Muſk*, in its proper Covering, forty Days will never deliver us from our Fears of it, But all this is only to amuſe us with another new Conceit the Doctor would entertain us with, that the Matter of the Plague is an *animal Juice*; but pray, good Doctor, of what Animal? This is not only ridiculous, but overthrows every Opinion of Phyſicians that ever was broach'd about it. But, not to baulk his Wit, this Perfume of the Plague, like Muſk, is beſt kept in animal Subſtances; (*Attraction* would have preceded very decently, for a more proper Introduction) but is Muſk commonly kept in Furs, or Cotton? If in the laſt, What Animal is it that yields us Cotton? As for Civet, it is no runaway Merchandize. It is therefore very obvious, that Mankind is now ſuffering an Experiment by Dr. *Mead*; and he is now making tryal of their Credulity; who is fit for a Cap; who fit for yellow Sleeves; and who, with all theſe, may carry an Ornament of Bells.

But there is another quaint Obſervation that muſt not be neglected, which is, That of all the mentioned Plague-Keepers, Three of them are animal Subſtances, and but Two of them of the vegetable Kind. Mighty fine! and well order'd: But if we turn

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to another Page of his * Book, we may find this uſeful Obſervation contradicted: *But the greateſt Danger from Goods*, is from *Cotton*, *Hemp*, and *Flax*; *Paper*, or *Books*, (Paper Books ſurely, or elſe their covering will keep them upon an Equality in ballancing Accompts) *Silks*, *Linnen*, *Wool*, *Feathers*, *Hair*, *and Skins*. In this Account the vegetable and animal Plague-Keepers are equal in Number.

What Purpoſes does this Conceit ſerve? Why, only to ſupport another Conceit, *viz.* That animal Subſtances moſt vigorouſly attract animal Effluvia, or that animal Effluvia run furiouſly into the Embraces of animal Subſtances; which we ſee by his fine Experiments, is a mere Fancy. As for *Muſk*, *Cotton* ſecures it the faſteſt from running away, nor do we find that *Feathers*, *Silk*, or *Wool*, are ever put upon that Service. But ſuppoſing every Thing true, and nothing whimſical, that has been now advanced by the Doctor, we might have expected a farther Diſcovery; how theſe Perfumes come to deſire their being bedded, cheriſhed, or fomented in ſoft animal Subſtances: Is it in Abhorrence of Annihilation, or by the Love they bear to one another? Or are they kept together, as the celebrated *Jonathan Wild* keeps Felons?

* *Page* 24.

Felons? In short, is it by *Sympathy*, or *Antipathy*? For if we are rightly instructed in these Matters, the Doctor assures us that *these Remarks alone may lead us into* great and useful Practices; for if they are skilfully employ'd, they *may*, *perhaps*, as I *conjecture*, keep the Plague at bay, by being strung up, like Pirates, at High-Water Mark.

For, as dull as these Conceits may appear to be; such as never dropp'd before from any Man in his Senses; yet our Author, who has hitherto shewn himself Blind in every kind of Argument, is now become so Sharp-sighted of a sudden, when you are to take his Word for it, that he boldly asserts, That this *Remark alone* (of Sympathy and Antipathy) *may serve to lead us a little into the true Nature of Contagion*: Even of this very Contagion, that is still unknown, after all Dr. *Mead*'s Endeavours, nay, *Sweats* and *Labours*; but what may be drawn, at length, from Trifles that bear no Relation to Contagion.

There is no Accounting for this Attempt upon Mankind: The Doctor, I doubt not, has often made Trial, how far their good Nature could carry their Belief; but this obtruding on *Scholars*, and *Physicians* too, is no less exposing Physick than Physicians. Such Credulity is the very Reverse of the Incredu-

Incredulity our *Saviour* complains of, and no leſs Marvellous. It is indeed Marvellous, how People were Unbelievers after the greateſt Evidence of Reaſon and Miracle: Yet we cannot forbear admiring, if People ſhould ſwallow all this *Trifle* and *Contradiction*, againſt all Senſe and Reaſon. We are, indeed, at a loſs to explain this lazy Credulity; and therefore we muſt have Recourſe to the general *Infatuation*, that has wrought ſo ſtrong Deluſion, of late Years, all over *Europe*; when we find Men have become wonderfully Credulous, even to *Infatuation*. *Gondamar* uſed to ſay, that the People of *England* believed every Thing they heard; but nothing of what they ſaw. Yet I chuſe rather to proceed upon the former; for upon that a very tolerable good Account may be given of the mentioned Attempts for fathoming the Credulity of Men, let that be found to be ever ſo deep. If we hove our Lead in the *South-Sea*, we could ſound to an hundred Fathom, and bring up yellow Sand upon the Lead. Some Doctors have often ſounded fifty Fathom for yellow Sand; and Doctor *Anodyne Necklace* almoſt as deep for the ſame. The *South-Sea* Pilots have now run us a-ground, notwithſtanding the Depth of Water; and Men begin to recover their Senſes by the *Surprize*, *Terriculamenta* being often found uſeful to Children: And, I hope, now they are awake, they will never

never hereafter ſubject either their *Lives* or *Fortunes* to *Directors* of any kind.

But as we are, at preſent, got into the Metaphors of Trade and Navigation, it has been no ſmall Omiſſion, in every kind of Director, that they have lately forgot the Genius of *England*, of its being a Country of Merchants. Had Dr. *Mead* remember'd the Place of his Education, he might likewiſe have ſav'd himſelf much Labour in explaining a groundleſs *Phænomenon*, and ſpoke more Truth. Was not Dr. *Mead* bred, if not born, within the Smoak of *Black Wall* and *Wapping*, where both *Church* and *Conventicle* have long been a ſafe Retreat to foreign Goods, that were not to ſtand the awful View of a *Cuſtom Houſe* Officer? Yet, in all that Time, and ever ſince, there have not appear'd any Degrees of a Plague. Has not Merchandize been brought from many Parts of *Turkey*, all which have very deſervedly an ill Name for the *Peſtilence*, that very commonly rages among them? And how comes it to paſs, That during this conſtant, and uninterrupted Commerce, when *ſoft* and *porous* Goods, the proper *Fomes*, have been brought from *Smyrna*, *Scanderoon*, *Aleppo*, *Conſtantinople*, and other Parts, the Peſtilence has never taken a Journey hither, in all Appearance, thoſe Fifty five Years? In all that Time *Turkey* Goods have not

ſery'd a *Quarantine*, nor viſited any other *Lazaretto's*, beſides the Companies Cellars; a certain Proof that Goods very ſeldom, or ever, bring a Plague into a Country; and often find it there than propagate it.

It is very remarkable, That our Commerce with *Sweedland*, *Poland*, and other Parts of thoſe Eaſtern Countries, has been very conſiderable, when Plagues have been raging among the People of thoſe Countries; and yet we have not found any Attempts from this ſilent Enemy on this our happy Iſland. Nay, we muſt more eſpecially obſerve, that in the Year 1708 and 1709, a moſt deſtructive Peſtilence made great Waſte in *Dantzick*; and, that there were ſome Hundreds of *Britiſh* Ships bound up in Ice, the whole Winter through; yet we had no other Viſit from it, than the ſuppos'd fag End of it, by the *Dunkirk* Fever; which happen'd four Years after the former had expir'd. And therefore this Opinion, of a Peſtilence being preſerv'd, and convey'd to diſtant Places in Goods, as a *Fomes*, is not ſufficiently ſupported; and a particular Care ought to be taken to ſuppreſs ſuch ill-grounded Notions, ſo prejudicial and hurtful to the People, and Trade of an Iſland Country. The common Practice of all ſorts of Men in *Turkey*, not only of the Turks, that are ſuppos'd to be infatuated with their Notions about *Predeſtination*,

destination, and thereupon conclude that there is not any Thing they can do, will in the least, shorten their Days and Time of Life; but even the Practice of *English*, *French*, and of other Strangers shew that their constant Experience in that Country set them above any Fears of taking the fatal Disease from Merchants Goods. One Custom of the Merchants is very particular, and a determining Experiment in this Dispute: For they, in very hot Days, take their Walks in Lanes and in the Shades, made with Packs of Flax; tho' that is an infamous *Plague-keeper*, and is brought from *Cairo*, fam'd for being the Fountain and Granary of Plagues, where they are supposed to be bred, and from thence propagated into all other Countries. Nay, a Head of Flax is hung out of every Pack, for a Sample of the Whole; which those Merchants make no Doubt to examine, every Bargain they make. So little do they know of a Plague, of Pestilence being convey'd by Goods, that they handle an examine them intrepidly; even Flax of the Growth of grand *Cairo*.

The Account Dr. *Hodges*, gives us of the Behaviour of the People of *London*, after they return'd to Town in Winter 1665, is an undeniable Experiment against a Pestilence being propagated from a *Fomes*, and almost from one Body to another. He

tells us *, *The Houses which before were full of the Dead, were now again inhabited by the Living; and the Shops, which had been most part of the Year shut up, were again opened, and the People again chearfully went about their wonted Affairs of Trade and Employ; and even* what is almost beyond Belief, *those Citizens, who were before afraid, even of their Friends and Relations, would, without Fear, venture into the Houses and Rooms where infected Persons had a little before breathed their Last: Nay, such Comforts did inspire the languishing People, and such Confidence, that many went into the* BEDS, *where Persons had died,* EVEN BEFORE THEY WERE COLD, *or cleansed from the* STENCH *of the* DISEASE. I would gladly know of Dr. *Mead*, if this, and the mentioned Histories, are Experiments that come Home to the Purpose. In this Account of Dr. *Hodges*, there is no want of a *Nest* or *Fomes*, for here is *Wool*, *Linnen*, *Silk*, and perhaps, even treacherous *Cotton* itself, the most secure Plague-Keeper of all the rest; yet no farther Contagion appear'd, but Men eagerly pursu'd their Business, and thought only how to *repair the past Mortality*, and that with more than ordinary Success, as Dr. *Hodges* tells us in this Place; and his Relation is fully confirm'd by the Bills of Mortality.

It

* *Page 27. Trans.*

It is now very manifeſt, that Dr. *Mead* has not given any tolerable, or probable Account of his *propagating* Cauſes; and that every Thing he has offer'd, in his own Way, is a *Corruption* of what has been ſaid by many Phyſicians. Moreover, he does not yet ſeem to underſtand Matters of Propagation, for he makes his Cauſes propagate by themſelves, contrary to the common and known Methods of Nature. In this he is not only Unnatural, but I am afraid, that this his Method muſt be very *defective*, tho' it carries his peculiar Mark of Excellency, *in differing from the Methods taken in former Times among us, and from what they commonly do Abroad.* For formerly here in *England*, and the People abroad, thought it neceſſary that the *Seeds* of the Plague ſhould, like other Seeds, have a proper *Matrice* to receive them, to cheriſh them, and to rear them up for their proper and peculiar Uſes, conſonant to their Nature. They could not ſee how a Plague could more thrive out of its proper Ground, than a Grain of *Wheat*, or the Seed of an *Apple*. So that it was incumbent on Dr. *Mead*, to have ſhown the *Diſpoſition* that may be in every Man to receive, and entertain the Plague, and with all the Variety in which it palpably affects them. For a Plague has often laid its devouring Hands on *Children* and *Young Men*, when

it has ſpared the *Old*; and, on the contrary, it has prov'd fatal to *Age*, when Youth has been excus'd? Nor has a Peſtilence that afflicted Men, hurt *Women*. At other Times, Men and Women of all Ages have felt its Strokes promiſcuouſly; and ſome have convers'd boldly among the Sick of the Plague with Safety, while others are quickly puniſh'd for their Raſhneſs. Is therefore this Aptitude and Diſpoſition properly neglected by Dr. *Mead*, a great Affecter of being thought Learned, Ingenious, and Accurate in his Relation of Things and Facts?

It is very remarkable, on this Head of *Diſpoſition*, that there was not a *Britiſh* Subject, that winter'd in *Dantzick* in that hard Froſt, and Time of Peſtilence, receiv'd any Hurt; while Thouſands of the Natives fell on their Right-Hand, and Ten Thouſands on their Left. This happen'd in the Year 1713. But it is recorded by *Uvenbovius*, that in a cruel Plague that raged in *Copenhagen*, all Strangers, *Engliſh*, *Dutch*, and *Germans*, were not affected with it, when at the ſame Time, it made Havock of the Inhabitants; yet thoſe Foreigners went freely every where, among the infected People, and into the infected Houſes themſelves.

The

* *Peregrinat. Eccleſ. Anglicana*, cap. IV.

The Disposition of our Countrymen to the Sweating-Sickness, is as remarkable as any hitherto observed: For *Englishmen* in *France* and in *Wales*, were seiz'd with it at the same Time; and when the Sickness spread, and our Countrymen retired to foreign Parts, it haunted them only; it was their Destruction seem'd only to be design'd.

What could Dr. *Mead* mean by so gross an Oversight, in an Article, too, so material for *preventing* pestilential Contagion? This Disposition, to be affected peculiarly by the Plague, is not neglected by *Hippocrates*, *Galen*, or any good Author of succeeding Ages; tho' they had the same Reason to profess their Ignorance, as Dr. *Mead* has to conceal his at this Time; for he is sure to make no Confession of this Kind, how surely soever it otherwise appears. I hope he will not call this a *great Digression*, as we find he did formerly, on a more considerable Occasion.

Fernelius declares, that it is very hard, and difficult to know what it is that renders any Body obnoxious to the Plague. And *Platerus* makes this ingenuous Confession: "That as I would gladly learn what this "*Disposition* of an Object may be; so I very "readily confess, that I know nothing of

† Page 52.

it; ...

" it; tho' I am not ignorant, that this Poi-
" ſon acts very differently, according to the
" various Diſpoſitions of the Body." And, what Hurt had it done Dr. *Mead*'s Character, to have owned, That no *Agent* can do any Thing, without a fit *Diſpoſition* in the *Patient*? But how dares he undertake to give Rules for *preventing* a Peſtilence, and to be ſtill a *Stranger* to this *Diſpoſition*; nay, willingly to proceed in corrupting the Means of Knowledge that are common among other Phyſicians? It is for this Reaſon that we hear them ſpeaking another Language than Dr. *Mead* does, even while they talk of what he calls his *propagating* Cauſes. Hear the excellent and learned *Fracaſtorius* *. *Contagion*, ſays he, takes its *Riſe* often from the *Air*; it often paſſes from one *Perſon* to *another*; it is often receiv'd by a *Fomes*; and it ſometimes has its firſt *Origine* and Beginning in *ourſelves*. Hence it is we find Dr. *Hodges*, in the common Language of Phyſicians, aſſerting, That † *four Things are neceſſary to a Contagion.* Firſt, *That there is an Efflux of the contagious* Seminium, *or* Seed. Secondly, *That there is a convenient Medium for the contagious Particles to move through, and be convey'd by.* Thirdly, *A* Fitneſs *in the* Subject *to receive and cheriſh the contagious Effluvia. And*, Forthly, *A due Stay of this* Seminium. So

* Lib. 3. *de Morb. Contag.* cap. 7. † Page 52.

So that it is much to be feared, that Dr. *Mead* will be at a great Loſs in explaining his darling *Phenomena*, to which we are next to return; and no leſs, in teaching us, *in the following Part of this Diſcourſe*, how to *prevent* the ſilent Approaches of the Peſtilence, and to ſuppreſs its Poiſon, if it ſhould appear among us: All which he graciouſly promiſes to perform, and that in a newer and perfecter Method than was ever done before.

I have follow'd Dr. *Mead* with great Patience, into his *real* and *propagating* Cauſes of the Plague; becauſe they are the *Principles* and *Ground-work* upon which he is to build the Explication of his Appearances, and the Method of *preventing* and *curing* the Plague; and, as they have now proved defective, the whole Work falls into Ruins of itſelf, without doing it the leaſt Violence: So that I need not either tire my Reader, nor trouble myſelf; but I ſhall only touch upon thoſe Things very ſlightly, where he has either *departed* from the Truth, or *contradicted* himſelf. For, after the Foundation of any Poſition is overturned, there is nothing more to be done, but merely to repeat what is already proved, and that as often as the Poſition is offer'd and aſſign'd: And therefore it muſt not be expected that any one will ſpend and waſte his Time in the purſuit of every

Triſſe, with the like Exactneſs and Fulneſs: That may be, perhaps, the Buſineſs of an Orator, but never of a Philoſopher. I have been purpoſely thus prolix, that I may be ſhorter in conſidering what Dr. *Mead* has ſtill left upon our Hands; nor have I Leiſure to animadvert on all the Blunders of this Author.

I have already ſhewn the Impotency of Dr. *Mead*, in managing an Argument; and, at the ſame Time, I have over-turned and exploded ſome common Opinions, that were by him weakly defended; and that, becauſe it is of great Uſe and Importance, that Mankind be rightly appriz'd of them. How eaſily are any Man's Fears diſpell'd? What real Security does he acquire, when his *Reaſon* is convinc'd, that the *Plague* of *Peſtilence* is not begot by any *Contagion*, properly ſpeaking? That this Plague is not propagated from the Body of a *Sick* Perſon into the Body of the *Sound*: That it makes no *Neſt*, is not *cheriſhed*, nor *nurſed* in *ſoft* or *porous* Bodies, that its Seeds may be *propagated*, and *convey'd* into far *diſtant* Countries. And therefore, as we are to follow Dr. *Mead* in the remaining Part of this *Short Diſcourſe*, we muſt go back to conſider ſome *Phænomena*, he thought fit to premiſe to his Enquiries about *Contagion*; but what, I hope, every Reader will think are moſt properly

properly conſider'd in this Place, if he will pardon the conſidering them at all.

The firſt Thing we are preſented with, is a heavy Charge againſt the Winds, for not doing their Duty; but that *Æolus* himſelf is an *Aider* and *Abettor* of Plagues, by not ſending his Winds abroad, and thereby ſtagnating the Air; for we are taught in this curious Diſcourſe, * *That the Uſe of Winds is to purify the Air by their Motion.* But this Charge is altogether falſe, and ill-grounded; becauſe Wind in *England* is put to many Uſes; it not only blows cold, but it blows hot; it fans the Ladies, and our Corn too; it dries Linnen, and fails our Ships, *&c.* Beſides, this Charge is abſolutely falſe; for the Phyſician that has left an Account of the Wind's Behaviour in 1665,* tells us, That it was very dutiful, and that the whole Summer was refreſhed with moderate Breezes, ſufficient to prevent the Air's *Stagnation* and *Corruption*, and to carry off the *Peſtilential Steams*: The Heat was likewiſe too mild to encourage ſuch *Corruption* and *Fermentation* as helps to taint the animal Fluids. And therefore, howſoever fond Dr. *Mead* is of *Stagnation*, thro' any *Failure* of the Winds, it is certain that they were then very blameleſs, let the Doctor find his *Stagnation* where he can.

* Page 18.

Moreover, the Phyſicians were not of Opinion, at that Time †, that the *Air* was *infected*, and therefore Doctor *Hodges* tells us, That they were againſt making Fires, becauſe the Air was very pure, and, that Fires are only proper when it is *impure* and *corrupted*. After this Account of Things, who will queſtion Dr. *Mead*'s great *Acuteneſs* and *Accuracy* in making Obſervations; or his greater Integrity, in miſrepreſenting his Author, and reporting falſly about the Stilneſs of the Air, as if it had never been ruffled with Winds. Yet I cannot avoid making one ſhort Obſervation more, which is, that the Doctor ought to take greater Care of his Memory; for at two Pages off, he aſſures us, *That our Air is not diſpoſed to receive ſuch* (contagious) *Impreſſions*; then what need we mind the *Stagnation* of the the Air? Is there a Man in *England*, that will not forgive him this Contradiction, if he will make the laſt Part of it good? We need not inſiſt on one Inſtance, in a Caſe when many more might be brought. *Van Helmont* in his *Tumulus Peſtis*, * ſpeaking of a great Plague, ſays, *Erat enim peſtis arenoſo littore, ventoſoq; plerunq; cælo*; and *Van Helmont* ought to be particularly regarded by Dr. *Mead*.

The

† Page 19. * Page 72.

The Doctor's next Obſervation is, That *Plagues ſeem to be of the Growth of the* Southern *and* Eaſtern *Parts of the World*; and I am ſorry that they only ſeem to be ſo; becauſe what follows may *ſeem* only to be true, *That there is not, in this Iſland particularly, any one Inſtance of a peſtilential Diſeaſe among us, of great Conſequence, that we have not receiv'd from other infected Places.* Here is another Draw-back upon us again: *A peſtilential Diſeaſe* of any Conſequence! Is any Plague in a Country without Conſequence? Surely, many Widows and Orphans find it otherwiſe. But the Doctor will make amends for Families brought to Ruin and Poverty, by the Loſs of Parents and Husbands; by ridding us of a vulgar Error, of the Plague viſiting us once in Thirty or Forty Years. So that, if a Plague brings a mighty Calamity along with it, we may comfort ourſelves, that it comes but ſeldom.

This was the very Purpoſe, for which he gave us, with great Aſſurance, the Origine of Plagues; becauſe he would charitably reſcue us from an *Opinion propagated by Authors of great Name, that we are viſited with the Plague once in thirty or forty Years; which is a mere Fancy, without any Foundation either in Reaſon or Experience.* I cannot aſſign any Reaſon for the Plague thus viſiting us; but

but Experience is of the Side of the terrible, but common Opinion, as *Hodges* * assures us, and the Bills of Mortality confirm; for there we find it has visited us oftner, with all its *Tokens*, *Buboes*, and *Carbuncles*, and more than once since that Time, if Dr. *Mead*'s *pestilential Diseases*, of smaller Consequence, are admitted.

Now, if the Plague of Pestilence has thus frequently shewn itself, in its most terrible Manner, and very often not so terribly, how can People prevent taking *Fright* at the *King* of *Terrors*? Or, with what Face can Dr. *Mead* call terrible Death, *vain Fears*? Can a reasonable People, relying on History, and their own Experience of Things, be deliver'd from their Fears, by a bold Assertion, that can proceed from no other Cause, than great Ignorance, or the worst Opinion of the Reason and Experience of Mankind, that they should be subject to so gross an Imposition, as to take *Comfort* in the most *lamentable* Danger, while they are *exposed* to Death, and *forsaken* by their dearest Friends; and all upon an Assertion, that is neither grounded on *Knowledge*, nor *Integrity*? It may be a *pia Fraus*, a *well meant Cheat*, but it cannot be of any Manner of Use.

The

* Page 3. *Transl.*

The trueſt Comfort ariſes from an Opinion, That an *Adviſer knows* what he ſays; and ſays what in his Conſcience he believes to be true. How much greater is the Comfort we take, from a Perſuaſion, that the Plague *ſeldom*, or *never*, paſſes from one Body into another, as we lately prov'd? As alſo, that Obſervations rather inform us of the *Seeds* of a Peſtilence, *ſeldom*, or *never* being brought over to us in *foreign* Goods; and beſides theſe two Perſuaſions, founded on Reaſon and Experience, we have the Authority of the beſt Phyſicians in all Ages, that the Plague, nor any other Diſeaſe, is *ſpeedily* generated. By the firſt of thoſe Accounts, we have fewer Chances for being ſick; and we are ſure, by the ſecond, that we have Time to *prevent* it, or to take the Diſtemper early, before it is ſettled into a Habit, or confirmed in a Diſeaſe. Such Reaſoning, ſuch Obſervation, is proceeding on good and firm Ground; the other, altogether depends on the Knowledge and Honeſty of the Inſurer, which can never be depended on, if we have any Doubt about his Sincerity, or Underſtanding, as we have often found good Reaſon to queſtion both in Dr. *Mead*.

What Dr. *Mead* has already ſaid, is contrary to the Experience of Mankind, and is purely ſupported on his bare Aſſertion; and

and therefore, I am afraid, no great Comfort can be reaſonably taken from it.

His next Aſſertion, about the *Sweating Sickneſs*, labours under all the Defects imaginable. He will not allow it to be of *Britiſh* Original; nay, that *it is a Plague abated in its Violence by the mild Temperament of our Climate.* He afterwards brings it from *France*, and clears the *French* of its being bred among them; for they, ſays he, brought it from the Siege of *Rhodes*. Can any Man equal this Doctor in Aſſertion? Or in quoting Hiſtory abſurdly? For it carries the Name of *Sudor Anglicus*, and our Country charg'd for having produced it. All foreign Phyſicians declare it peculiar to *England*; and, that a Parcel of it went into *Holland*; but neither *French* nor *Italian* Phyſicians heard any thing of it in their own Country, nor among the *Greek* Iſlands; and the *Dutch* fix the Scene of the Sweating Sickneſs in *England*. So the Sweating Sickneſs was five Times in *England*, and no where elſe; yet it is forſooth the Fag-end of the Plague brought from *Rhodes*, and thither God knows how, or from whence: But all this ſupported by much foreign Reading.

He *calls this Diſtemper a Plague with leſſen'd Force*; becauſe *the Symptoms of it were of that Kind, tho' in a leſs Degree, as great*

Faintneſs

Faintneſs and Inquietudes, inward Burning, Pains in the Head, a Delirium, &c. I am glad we have Dr. *Mead*'s Deſcription of a Plague, it being the firſt Time he has ventur'd to mention it; and, to do him Juſtice, he has touch'd upon it very gently: But, if this is the Plague, we are not ſeldom, but often viſited with it. So there ends our Comfort.

Is this truly a Plague, *feeble and weak* thro' travelling? And did infinite Perſons die ſuddenly of it? And that in twenty four Hours? Pray, what can we think happen'd to the Nations that felt the ſharp End of it, and thoſe that came under its Fury long before it reach'd us? Surely, more than infinite Perſons of them muſt have periſh'd, and in infinitely ſhorter Time than twenty four Hours; ſo that great Tracts of Country muſt have been diſpeopled in one Day. Can any Man think an *Æra* as remarkable as the *Deluge*, could paſs in Hiſtory without Obſervation? Or, that all Hiſtorians ſhould overlook ſo great a Wonder, the very Soul of an Hiſtorian, and all to fix a Calumny on our *Engliſh* Air, and to call a *monſtrous* Diſeaſe a *Britiſh* Fever? It muſt be owned, that the Doctor is the greateſt Traveller that ever was; for he has entertained us with the moſt *admirable* and *ſurprizing* Relation of *Feats* and *Travels* of a Plague, that ever was told.

This sufficiently shews the great *Candor* of our Author, and his great *Judgment* in comparing Diseases, as has been already noted by another Hand; for if a Plague kills infinite Persons in twenty four Hours, I cannot see how properly it can be call'd *Feeble*; nay, if a true Judgment is made of it, the Plague in *France* is not to be compared to it for its Strength; and, God knows, the *French* find its Power too great, and God grant that we may never try its Feebleness. Our Author's *Judgment* is no less conspicuous, in comparing what he calls the *Dunkirk Fever* with the *Sweating Sickness*, for that was neither an *Ephemera* of one, nor of more Days; neither did it terminate in twenty four Hours. How then are those two Diseases alike, that have nothing of the same *Features* or Resemblance, no more than the Time of their Duration was the same. Besides, this was not the Tag-end of any Plague, but a Fever we find to be very common in all the marshy Places in the Low-Countries; and what the *Dutch* call a Fever from the POLDERS, and that happens in the End of a hot Summer, or in the Beginning of the Autumn.

But if I may guess by the *Cant* Name we find this Fever bears, of the *Dunkirk Fever*, I may believe the Doctor means that *Scheveck* Fever that happen'd in 1715; but I

will not answer for the Time. This Fever was then called the *Galloping* Fever, because too many Physicians knew not a more proper Name for it, and it was a new Disease to them. This Fever, indeed, lasted three or four Days, and often went off with a gentle Swear, but kill'd no body, whatever Method they took for curing it, so that they did not any Thing for its Cure. Now, with Submission to the great Dr. *Mead*, I cannot find the Relation and Likeness this *Galloping Fever* has to the *Sweating Sickness*, Native of *England*, in the very Beginning and the End of the Reign of *Henry* VII.

One Observation I would make from the foregoing Accounts, and that is very comfortable to *Patients* and their *Physicians*; that *hereafter*, neither of these will think themselves ill used, for Dr. *Mead*'s saying, that a Physician (especially if he hates or fears him more than the Plague) has mistaken his Disease, and has prescrib'd improperly on that, or any other Account; and that because we find him little acquainted with the *Descriptions* of Diseases, and not over-faithful in relating them. Let this *Corollary*, *Scholium*, or which of this Language he affects, never *depart* from the Memory of a judicious, reasonable Patient, nor of his or her Physician.

I ſhould not proceed farther in this firſt Part, but that I know the Doctor expects I ſhould do him Right in Relation to his Account of the *Fury* of the Plague in 1665. This Scene is prepar'd by calling in a Diſpoſition to Contagion, that is in every, the very beſt of, Air; and hereby we felt this Calamity of a Plague in this Year. He ſays, *It continu'd in this City about ten Months, and ſwept away by Computation* 97306 *Perſons.* He will have it allow'd, that the Diſeaſe came by *Cotton*, and he charges the Duration of it on the Government, by their ordering to ſhut up the Houſes. But this is the Unhappineſs of this Phyſician, that he makes every Relation either incredible, or frivolous, when he would point out its Greatneſs, and make us feel it. I cannot tell where he pick'd up this Account; but he makes it leſs terrible than it truly was, by miſrepreſenting the Fact. Dr. *Hodges* tells us, that ſome computed the Loſs by the Plague to have been One Hundred Thouſand; and herein he is follow'd by Dr. *Roſary*, alias *Anodyne Necklace*; but no body can tell Dr. *M*'s Voucher.

But if we conſult the Bill of Mortality of that Year, we find only Fifty Thouſand One Hundred and Twenty Two; and if we add a Quarter, Mr. *Graunt* proves to be ſuppreſs'd in the Account, there will be Sixty

Sixty Six Thouſand Six Hundred and Ninety Six died of the Plague in 1665. But if we conſider that it began about the 27th of *December* 1664, and ended the 26th of *September* 1665, we find it did not laſt above nine Months. Conſider likewiſe, that from the 27th of *December* to the 6th of *June* inclusively, there dy'd only Ninety Two; and therefore, the Morrality is to be reckon'd from the 13th of *June* 1665, to the 26th of *September* in that ſame Year. Now, if we take the Mortality to have been equal (as it was not) from the 13th of *June*, to the 29th of *September*, the Morrality did not laſt above 16 Weeks: So that the Mortality was really greater, than if there had dy'd equally One Hundred Thouſand in ten Months; for in this Caſe, there only died Two Thouſand Five Hundred each Week; but by the true Account, there dy'd Four Thouſand One Hundred Sixty Two, a far greater Mortality, and far more terrible, than what is brought on the former Suppoſition, about the Time the Plague laſted, and the Havock that it made in that Time.

It is not only the Numbers that fall by the Plague, that ſtrike Terror into Men, but the Suddenneſs, and Manner of dying, heighten our Fears, and make every Thing more terrible; for, Phyſicians have been Strangers to the Diſeaſe, nor have their

Remedies

Remedies been able to give any Check to its Fury. The People die with Medicines and without them; and those that have seemed to be useful in one Case, have seldom fail'd to prove hurtful in another. Nobody is found strong enough to resist it, neither they who had the best Constitution, nor they who have been treated in the best Method. But what is most grievous upon those Occasions is, the great Despair that seizes the Infected; who are so far from submitting to the most proper Endeavours that may be made for their Cure, that they abandon, and give themselves up as helpless, and out of the Power of any Relief; while the Disease gets Ground, acquires new Strength, and lays desolate, the most populous Cities.

I shall end my Remarks on the first Part of the *Short Discourse*, in the Words of the late Bishop of *Rochester*,* who describes this terrible Article very pathetically.

Here, lies a Mother, and her Child;
The Infant suck'd, as yet, and smil'd;
But strait, by its own Food, was kill'd:
There, Parents hugg'd their Children last;
Here, prating Lovers last embrac'd:
But yet, not parting neither,
They both expir'd, and went away together.

The

* *Plague of* Athens, *Stan.* 19 & 20.

The Friend does hear his Friend's last Cries;
Parts his Grief for him, and then dies;
Lives not enough to close his Eyes.
The Father, at his Death,
Speaks his Son Heir, with an infectious Breath:
In the same Hour, the Son does take
His Father's Will, and his own make.

The Servant needs not here be slain,
To serve his Master in the other World again:
They languishing together lie;
Their Souls away together flie.
The Husband gasps; his Wife lies by;
It must be her Turn next to die:
The Husband and the Wife,
Too truly now are one, and live one Life:
That Couple, who the Gods did entertain,
Had made their Prayers here in vain:
No Fates in Death, could them divide;
They must, without their Privilege, together bo(th have d)'d

PART II. Explain'd.

IT is with the greatest Pleasure we enter upon the Method of *preventing*, tho' not of *curing* this *insidious* Enemy of Mankind, which very justly has fill'd the World with Fear and Horror. For this Reason, and that Matters may proceed, not only in greater Order, but also with greater Truth, Dr. *Mead* has gone thro' much *Philosophy* and *Theory* in *Medicine*, with great *Labour* and *Fatigue*; even to *fainting* away, *despairing* often in doing any Thing to his own Satisfaction; knowing, by much Experience, that the World is not so hard to please.

And therefore, he begins this Second Part, by telling us, how great a *Satisfaction* it is, *to know, that the Plague is no Native of our Country.* I hope he is satisfy'd with this Conceit; but I am afraid few People find any new Assurance and Courage springing up in them, upon this Assertion; or that

that they can have a better Heart to face the Plague more boldly, if it ſhould be our Misfortune to have a Viſit from it at this Time.

But in what Page does this Demonſtration lie? He has only told us, hitherto, that the *pure* Air is only *infected* with *peſtilential Steams*, that riſe out of Bogs; or out of Men that have died of the Plague; or elſe that theſe Steams were pack'd up in Goods, and with them carry'd from one Country into another: And tho' this be told with his common Aſſurance, and without any Reaſon aſſign'd for it; yet he has not been pleas'd to tell us where the Plague firſt begins, and in what Manner it travels into diſtant Countries. We have ſeen an Original *Engliſh* Plague, that came from no Place in the World, and took up its Abode altogether here; and whether all the reſt that have afflicted our Iſland, were Natives or Foreigners, is nothing ſo clear, as to build any great Satisfaction upon: And therefore, I think, with the Doctor, that all Means ſhould be found out to *keep ourſelves clear from it*; tho' we can find no great *Encouragement* from what he has hitherto told us.

This Caution, as he tells us, conſiſts of two Parts, *The preventing its being brought into our Iſland*; and, *The putting a Stop to*

its spreading among us. But, as the Doctor has a very ill Memory, and seldom performs what he promises, give me Leave to put him in Mind of a Promise in his Preface; that *his Method will be different from that taken in former Times among us, and from what they commonly do abroad:* But I cannot say that he has given us much Encouragement to think, that *it will prove agreeable to Reason.*

The Doctor is very full on this first Head of Caution, and bestows no fewer than nine Pages about *Quarantines* and *Lazarettoes*; but as there is nothing newer said of them, than what has been known these two hundred Years, I leave that Affair to the Civil Magistrate, whose Care can never exceed, when it's employ'd for the Good of the People. But as far as we may depend upon the first, and Philosophical Part of this Discourse, there is no great Occasion for either of them: We live a great Way from the South of *France*, and the Doctor has assur'd us, that the Plague cannot reach us by some hundreds of Miles: For, to our Satisfaction be it remember'd, that the Air itself is very pure and harmless; nor can it otherwise be infected, than by pestilential Steams issuing out of Bodies, at the End of the Disease; as also, that it cannot travel any Length, if there is not a Disposition in the Air, which it only has, when

the

the Doctor wants it: And therefore, we are very little obnoxious to a Plague, and conſequently have no great Occaſion for *Lazarettoes* or *Quarantines*. But the Doctor perſuades us, that we at Home never knew any thing of *Quarantines*, or *Lazarettoes*, nor the People abroad; and that becauſe his Advice is altogether *New*, and what was never practis'd neither at *Home* nor *Abroad*. Believe him who can!

I cannot omit, without incurring Diſpleaſure, the pretty Expedient the Doctor recommends, for diſcovering when the Plague has forſaken a Parcel of Goods; and that becauſe he might foreſee a Queſtion might ariſe, about the Time they ſhould ſerve their *Quarantine*; and whether forty Days were ſufficient? His Anſwer is fine! why, *we muſt ſet little Birds upon the expoſed Goods.* But may not the Attempt prove dangerous, and as dangerous as to ſet a lighted Match to a good large Barrel of Gun-Powder. The Reaſon for this Experiment is, becauſe it has been obſerv'd in Times of the Plague, that that Country is forſaken by the Birds, and for this, to ſhew his Learning, he quotes *Diemerbroeck.*

How beautiful are ſuch Preſages related by *Lucretius, Virgil, Ovid, Fracaſtorius*, and other Poets; but how inſipidly are they miſapply'd on this Occaſion. Phyſicians

have carefully obſerv'd and recorded every Thing conſiderable and extraordinary, that preceded the Peſtilence; and that, in order to provide themſelves againſt it, and to give the Alarm of its firſt Approaches, that People may conſult their Safety in Time. Some of theſe Preſages are taken from the *Heavens*, ſome from the *Air*, others from the *Earth*, and many from the *Waters*.

——— *Sæpe exiguus Mus*
Augurium tibi triſte dabit.

But as the Conſideration of thoſe Preſages do not fall properly in my Way at this Time, we proceed next to conſider, how a Stop is put to the Plague, *in Caſe, through a Miſcarriage in the publick Care, by the Neglect of Officers, or otherwiſe, ſuch a Calamity ſhould befal us.*

And here we muſt obſerve, that this Art of *Quarantines* and *Lazarettoes*, is ſo infallible, that we may blame the Civil Magiſtrate, and his Officers, if ever the Plague is ſuffered to come among us. For my Part, I cannot think any Government ſo fooliſhly malicious, to ſuffer a Plague to come into their Country, if they knew how to avoid it. But that we may not ſlightly bring an ill Report againſt Governors; the Phyſicians are to be blamed, when the Orders of the Civil Magiſtrate

are hurtful; for he always takes Counsel with Physicians, in all Matters relating to *Nature* and *Health*: This has been the Practice in all Nations, and in all Times, since Mankind has been govern'd by Law; and if these wrong Measures are owing to the *Ignorance of the true Nature of Contagion*, surely 'tis none of the Magistrate's Business to discover it. But it appears, by the *Paris* Article in the *Postman*, *Aug.* 26, that the exceeding great Care of the Civil Magistrate has prov'd unsuccessful; for we read that "The extraordinary Council of Health "appointed by the Regent, meets thrice or "four Times a Week, and have taken the "Advice of the most noted Physicians of "this City, about the most proper Means "for preventing the Spreading of the "Plague; since *Lines*, *Intrenchments*, and "other usual Precautions, cannot do it.

The Magistrate may contradict his former Orders, for any Thing that is better, at least, not so pernicious, as those wherein he was led by Physicians. But the Physicians in *London* might not have advis'd the shutting up of Houses, if they had remember'd the fatal Experiments of it in other Countries, recorded in Books of Physick. *Mercurialis* tells us, how the Houses were shut up in *Milan* on this Occasion, but that the Magistrates found their Mistake in a Week, and set them open again, very much

much to the Comfort of the Healthy, and Relief of the Sick. The same learned Author informs us, that burning *infected Goods* was found to do great Mischief in a Plague in *Padua*; and what then shall we think of our celebrated Physician, who* recommends this Method of Burning? † *Quapropter*, says the famous *Mercurialis*, *non possum commendare eos, qui hisce temporibus infectas supellectiles in urbibus cremant, propterea quod, &c.* We may surely say, that this Error is not only *owing to his Ignorance of the true Nature of Contagion*, but even of his Ignorance of what Physicians do abroad.

I think the Doctor has made a little too free with the Civil Magistrate, and his Brethren of the Faculty; especially, that he has no where told us any thing of the Nature of Contagion, not the thousandth Part of what we may read in many Books of Physick. And therefore, his further inveighing against *Physick* and *Physicians*, is the most surprizing, unaccountable Insolence, that Man ever was guilty of. A Man that has done nothing, but to corrupt Physick: For thus he puts an End to a great deal of rambling Stuff, about shutting up Houses. ‖ *The Management in former Times neither answers the Purpose of discovering the Beginning of the Infection, nor of putting a stop*

* Page 40. † Cap. 21. ‖ Page 37.

Stop to it when discover'd; other Measures are certainly to be taken, which I think should be of this Nature.

Here begins an Account of Things to be done in a *new* Manner, and which, as he says, will be found *agreeable* to Reason. *Imprimis*, Then, *instead of ignorant old Women, we ought to have understanding and diligent Men.* There is nothing New in this, nor very *Unreasonable*; but as the Doctor has enhaunced the whole Knowledge of Physick in his own Person, and made *bold Women* of his *Brethren*, I hope he will allow these *Officers* of *Health* to consist of discarded Physicians. *Secondly, When the sick Families are gone, (Whither?) all the Goods of the Houses, in which they were, should be burnt; nay, the Houses themselves, if that can conveniently be done.* A very good Advice; and, I hope, the City of *London* will erect another *Monument* for the Doctor, after they have burnt their City, upon so *reasonable* Advice. But as this Advice has been found hurtful in Experience, so neither is it *New*, because it has been practised Two Hundred Years ago, as I lately observ'd. He has now the late Fire of *London* in View, and recommends another general Conflagration of our City, from the great Good, he fancies, accru'd thereby. But the Reason he gives is admirable! *For nothing approaches so near to the first Original of Contagion, as Air pent up,*

loaded

leaded with Damps. This is the very Reaſon why *Hippocrates*, and all other Phyſicians after him, have adviſed making Fires for preventing the Plague, and Dr. *Mead* is againſt making Fires; neither ſpared they any *Expence* in *Scents, ſweet and aromatick Woods*; and they put even *ſacred* Things to that very Uſe. Yet, according to Cuſtom, the Doctor * contradicts himſelf, on this Article, at the ſmall Diſtance of four Pages; where Fires again are condemn'd as pernicious. The Reaſon alledged for this later Experiment is abſolutely falſe; for Dr. *Hodges* aſſures us, that the Weather was not Hot in that Summer. But, I believe, the true Reaſon of the Contradiction is, that the Doctor will, at any Time, venture being found in a Contradiction three Doors off, as well as four Pages off, to ſave his Bacon, or for a merry Conceit. But there is, *even in this*, nothing New; for there was one *Raymundus*, who is noted for this Singularity by other Authors, whoſe Words our Doctor ſeems to tranſlate. *Peſtilentes Febres*, ſays *Raymundus*, *Ardentes ſunt, & idcirco ab dere fervido, & calente augentur.*

Here follows another merry Conceit, *viz.* That as *Fires* are thus hurtful, ſo, and for that Reaſon, is the *firing* of Guns. The Word

* Page 55.

Word *Fire* is common in both Expressions, but it was never the *Heat* of great Guns, but their *Noise* that was recommended, which is a Sort of *Wind*, and very much recommended formerly, by Dr *Mead*; *but it seems, what some have too rashly advised. Mira vis verbis.*

But to return to *Damps*; he allows, they approach the first Original of Contagion, so that if they are not the first, they may very well be the second Original of Contagion; for, where there is a first, there is always a second in every Order and Number of Things. Now, as *Fires* are manifestly useful in the Damps of Coal-Pits, and Goals, why not in the raw Damps of Contagion? And if that is a true Experiment, why does Dr. *Mead* forsake *Hippocrates*, and the ancient Sages of Physick, for an Error that is not new, and, perhaps, not agreeable to Reason? And *Ovid* tells us, *Temporibus Medicina valet.*

The last Member of Novelty mention'd, is, the keeping out *Houses and Streets clean from Filth, Carrion, and all Manner of Nuisances*: And I hope every Body will readily admit, that this was never done before, neither *here* at Home, nor *Abroad* in other Countries; and I'll swear for him, this Time, that it is highly *necessary*. His Inference is strong, for if all these new and

reasonable Instructions *take Effect, there will be no need of any Methods for* CORRECTING *the* AIR, PURIFYING HOUSES, *or of Rules for* PRESERVING PARTICULAR PERSONS *from* INFECTION. Yet in this very Instant, there follows a fresh Contradiction, if I understand him; but, least I do not, I shall give you his own Words, in order to be better inform'd. *To all which, if the Plague get Head, so that the Sick are too many to be removed, regard must be had.* Now, as far as I understand the Doctor, the Plague may get Head against all these infallible Methods; but I cannot for my Life tell, what we are to regard, or what we are to guard against. So far I do understand him, that his infallible Methods often become very fallible, even while he is recommending them.

But, which is a more melancholy Story, this seems to be the Whole of *Preventing* we have hitherto expected; so that all the Philosophy he brought forth, in the first Part of his Discourse, has only been to make us *Constables* and *Scavengers*; how to set the Watch, and clean the Streets. A fine Account, indeed, of *Preventing*.

This Discourse never look'd as if it were to live long, its first *Stamina* were so rotten and defective; that any one, with half an Eye, might see it would die of an Apoplexy;

plexy; or, firſt die, and then have an Apoplexy, as the Faſhion of Dying has been of late, with many of his Patients.

When I formerly obſerved the great Neglect of the *Diſpoſition* and *Aptneſs* of a Subject to receive and cheriſh the Diſeaſe, I was then very much afraid that the celebrated Dr. *Mead* might ſuffer, when it was his Buſineſs to teach us how to preſerve our ſelves from Infection; which has, at this Time, befallen him with a Witneſs; for now our Security conſiſts in the former. But if the Plague ſhould chance to force his Lines, it is very plain, that we muſt ſurrender at Diſcretion to this moſt cruel Enemy. Our Generals taught the *French*, ſome Years ago, how ſlender a Defence Lines were; and the Plague has taught them, to their ſad Experience, how inſufficient they are to reſtrain its Violence; for it has not only marched over their Lines, in Defiance of their Guards, but even *Eaſtward* and *Southward*, to the Contempt of *Matthæus Villanus*, and our Doctor, his zealous Follower.

I am afraid, now he is to inſtruct us about *Preventing*, that the Caſe is much the ſame as it was in the Beginning of his *Short Diſcourſe*; for he then propoſed to treat of *Contagion*, but he quickly dropt it, without ſo much as telling us what is meant by the Word. Here

now we ſhould *prevent*, but he knows as little of this, as he did formerly of Contagion: For when he * *is to conſider by what Means particular Perſons may beſt defend themſelves againſt Contagion*, he adds, *for the effectual doing of which, it would be neceſſary to put the Humours of the Body into ſuch a State, as not to be alterable by the Matter of Infection.* Is this Phyſick? What Phyſician ever ſaid ſo, before Dr. *Mead*? And if an Impoſſibility of this Nature was expected from the Faculty of Phyſick, I hope they would acknowledge and confeſs their Ignorance. It is the ſame Thing, as if the Government ſhould expect, that Phyſicians are to cure the Subjects of any one Diſeaſe, ſo that they ſhould never feel it hereafter; the *Curative* Part of *Phyſick*, in that Senſe, muſt be as impoſſible as the *Preſervative*. Mankind is more eaſy, and not only bears with what is not poſſible, but even with Blunders, that proceed from Ignorance and Stupidity. All that is expected from Phyſicians, is to have ſuch Rules, whereby our Health may be ſecured to them, as far as it is conſiſtent with Human Nature, and the known Means: And if Dr. *Mead* would have communicated ſome of thoſe wiſe Rules, that are to be found in Books of Phyſick, even without deducing them from any Principle of Reaſon,

* Page 48.

ſon, he then had done them the greateſt Good, and what they ſeem to want and deſire.

That we may ſee how little Doctor *Mead* underſtands the Method of *Preventing*, and alſo how practicable it is; we find *Hippocrates* values himſelf for being the firſt that foreſaw a Diſeaſe; and he tells us, That * *Diſeaſes do not come upon Men of a ſudden; but being collected by degrees, ſhew themſelves afterwards in the Bulk.* And † *Galen* ſays, That *all Phyſicians are agreed, that there muſt be ſome Time for breeding a Diſtemper.* Now, if Diſeaſes take a Time before they are bred, then it is an obvious Conſequence, that Diſeaſes may be prevented. Surely this is conſonant to common Senſe; for an *Embryo* Diſeaſe muſt be far more eaſily cur'd, than a Diſeaſe after it is form'd, and ſettled upon any Perſon, and thereby his Strength, or Conſtitution, deſtroy'd: For however *Curative* Method and *Preſervative* are different Words, they only ſignify the ſame Thing at different Times. Curing a naſcent Diſeaſe, is *preſerving* us from being hurt by it; and curing a ſettled Diſeaſe, where the Inſtruments of Action are hurt, is curing it in the common Acceptation.

And

* *Lib.* 1. *De Vict. rat. Lib.* 3. *De Diæta.*
† *Lib.* 1. *De loc. affect. Page* 13. *Junt.*

And therefore our Doctor ſeems to have no Manner of Notion of theſe Words, when he would tell us that it is as impoſſible to prevent the Plague, as to have a *Specifick Preſervative for the Small-Pox*; which we find is far from being impoſſible. But why a *Specifick*? Muſt he have a Specifick, becauſe Dr. *Anodyne Necklace* has one? I cannot find any other Reaſon, eſpecially, that it now plainly appears, and is evident, that curing a Diſeaſe, and preventing it, is the ſame Action, and may be done by the ſame Tools, whether they are common, or Specifick, in the ſtricteſt Senſe Phyſicians uſe thoſe Words. This his Miſunderſtanding the Doctrine of Phyſicians, is farther manifeſt from the laſt Paragragh of his Diſcourſe; that his Directions may *be of Uſe towards eſtabliſhing a better Method of Cure*, than Authors have commonly taught, which might be true, if that Doctrine had been drawn from the Nature of *Infection* or *Contagion*; but, at preſent, he knows as little of the grammatical Senſe of theſe Terms, as he does of the Things themſelves.

Let us ceaſe then to wonder why ſo great Care is had to keep our *Houſes* cool, at *Page* 47, and ſo little for our *Perſons*, at *Page* 49 of the *Diſcourſe*; and in Conſequence to that, we find more Receipts for a Houſe than for a Man: He mentions *Vinegar* upon the

the Authority of *Rhazes*, which is no more for a Perſon that affects a Character for being learned, than if he had recommended it from Dr. *Hodges*; ſince Phyſicians know, how much it has been eſteem'd by the moſt ancient Phyſicians of *Greece* and *Italy*: And this its Virtue in the Plague of Peſtilence is not contrary to what Authors adviſe, in making Fumes of hot Things on that Occaſion. This is very manifeſt, if the Doctor will conſider what the great *Celſus* has ſaid of it.

But it will not be difficult to give a very probable Conjecture, why our Doctor gives ſo trifling and contradictory an Account of thoſe Medicines, recommended by ſo many Phyſicians for preſerving us againſt the Plague; even when there is a greater Store for that Diſeaſe than for any other, and ſome of them come well recommended for the Purpoſe of *preventing* ſpecifically, if we remember the common Method of our Author through all this Book; who conſtantly tells us, in the End of one Paragraph, what he offers to our Belief in the next. He has all along thrown mighty Contempt upon Phyſicians, when he would recommend himſelf; and now he diſparages their Medicines; and, ſurely, upon no other Deſign but to ſet up his own: But what in the Name of Wonder are they? In this conſiſts the

the great Mystery of State. If so, then there is an End of our wondering.

His Medicines are of two Sorts; one Sort of them publish'd in a very small Book, tho' there is a large Account of their *Virtues* and *Uses*. There is a second Sort, which some worthy Gentlemen of great Families, and great Estates, have told us of, and these were the *Secrets* of an eminent Physician. But how do Gentlemen know Secrets in Physick? It is true they do not pretend to that Knowledge; but it is not hard to guess who were chiefly concern'd in their Information; even they who made a goodly *Income* from a pretended *Inheritance* to those pretended *Secrets*. This is the *Shrine* of the great *Diana*; to which every Thing must not only submit, but for it every other Shrine must be remov'd, even *Physick* itself; and I doubt not but that we shall quickly hear of Doctor *R——f*'s Secrets for the Plague, if it should be the Will of God to send it us for a Punishment of our Sins.

How easy a Matter is it to become a great Physician, but how difficult to a Man of Education and Honour? Hence it is, that we find in all Times, tho' never more than in the present, that Physick is the common Resort of all indigent Men, that no other Arts can provide with a Living. Here Doctor *Rosary* has made a better Market for his

his Beads, than ever was in any *Roman Catholick Country*, *Spain* and *Portugal* not excepted. At this Time, too, he is among the chief Writers on the Plague, and with insufferable Assurance, dedicates that Trifle to the *President* of the *College* of *Physicians*, where, in the End, he tells the World, how useful *his Necklace* is for the *Plague*.

APPENDIX.

I Design, by those Rules and Directions, to inform every Man of the most proper and best *Means of preserving his Health*; and, at the same Time, to discover *when* these Means become *ineffectual*, and of little Use. By the first, we secure to ourselves the greatest Good in Life; and by the Second, we may take early Warning of the first declining of this Happy State, and know when we begin to be sick. This I esteem the best Office can be done Mankind, in the dangerous Times of Pestilence; for thereby Men may discern the first Approaches of the Plague, before it has lived so long upon them, as to gather Strength; and when it may be more easily subdu'd: And no Man would willingly parly with a treacherous and inflexible Enemy, by leaving this heavy Work upon oppressed Nature,

Nature, and after the common Means have fail'd us, and have become insufficient; but will rather think it prudent to take Counsel, before the Weight of the Disease renders it unweildy, and superior to all Art.

It is the particular Unhappiness of Mankind in Times of Pestilence, that their *Fears* are employ'd against themselves; which, instead of raising our Care and Caution, throw us into deep Despair about our Condition. This Calamity is well express'd in the first Accounts of the Plague. *The greatest Misery of all was, the Dejection of Mind in such as found themselves beginning to fall sick; for they presently fell into Despair, and gave themselves over, without making any Resistance.*

We must deal candidly with Men, if we would persuade them, and confess that their unreasonable Fears have been too well warranted; for their Guides have been first seiz'd with the Panick, and have so magnify'd every Thing beyond the Truth, that they leave nothing but Despair upon our Minds. *Hair*, *Flax*, and *Feathers*, became *Turks* and *Tartars*, and inflexible *Dragoons*; and if a Man fall by the most ordinary Disease, nothing less kill'd him than the Plague. Thus *Conceits* are offer'd us for *Causes*.

Phyſicians are too commonly deceiv'd with the *Mild* Symptoms of the *Plague*; for thereby its *Attacks* are *ſilent* and *treacherous*, and it often ſeizes our *Hearts* and *Heads*, by the Time we take the Alarm, and hardly admits of a Remedy by the Time we begin to complain. Was an ordinary Fever as much unheeded and diſregarded, as we find the Plague is, what could the Phyſician's Skill avail us? And ſhould not every Diſeaſe become as mortal and irretrievable? Our Funerals ſhould be very frequent, but not ſo general; becauſe thoſe other Diſeaſes are not ſo common and Epidemick.

This is the true State of the Caſe; but then it muſt be likewiſe acknowledg'd, that this worſt of Diſeaſes, the ſtubborn Plague, does not always appear in its full Strength and Vigour; but if Phyſicians could poſſibly diſcover it, before it throws off the Maſk, and while it ſkulked in Darkneſs, they might, no Doubt, attack it with great Advantage; and if they could not totally rout it, yet they might make its Victories nothing ſo conſiderable. Here it is we ſtand, and it is on this Truth I ground the Courage I would recommend to my fellow-Subjects. It is a Maxim juſtly receiv'd among Men, that any Diſeaſe is not eaſily cured in the Beginning; and it ought to be the Duty of Men to complain early, and

of

of Phyſicians to comprehend their Complaints.

The *Plague* is nothing ſo *cruel* as it is repreſented; for it often appears in its true *Form*, tho' not with all its *Terror*. It is not quickly generated, nor makes great Marches to Execution. Our laſt Plague in 1665, was ſatiated with about four Victims a Week, for half a Year together; and as it gave timely Warning to arm, before it grew up to deſtroy our People, the Phyſicians might have been better prepar'd in all that Time. Building *Barracks* and *Lazaretto's*, is little better than digging of Graves: No Preparation againſt the Plague, but how to ſubmit to it. And therefore I am perſuaded, that our People would take freſh Courage, and ſuffer themſelves to be led out againſt the Plague, when they reflect that they are candidly dealt with, and that I have no Deſign to lull them aſleep, and into Security, and then to provide for the Safety of my Reputation. No: All I advance may be warranted by the beſt Accounts of theſe Matters, ſince the Plague was firſt recorded.

But what, I hope, will prove an additional Support to the Courage of the People, becauſe it cannot fail to be ſo to their Reaſon; and that is, by expoſing the Armory of Phyſicians to publick View. We found, at the ending the former Book, that

it

it was an ancient Opinion among the best Physicians, that any Disease may be prevented: Which Assertion has been thought so very reasonable, that it has been the Belief of Physicians through all succeeding Ages. They give this Mark, whereby we may know when any Physician has hit upon the true Method; that *all the Symptoms must agree and chime together, and flow from one Cause.* A modern Physician has taken another Course, and proceeds upon the *Symptoms* of the Disease (which are very faithfully related in Books of Physick) and is led by them into the *Nature* and possible *Causes* of it, as well as into the most direct Method of curing it: So that the Standard of *Aretus* may be apply'd in this last Method of Investigation, and give Testimony to the Truth of it.

As therefore, the *Cause* and *Cure* of any Disease may be discover'd from its obvious Symptoms, and the hidden Nature of the Plague cannot be long concealed, nor deceive us; and the Med'cines, that have done great Good in former Times, may be hereafter administer'd with the greatest certainty and Advantage; what Security does not accrue to any reasonable Person, whose Courage is not already stifled with a panick Fear.

We

We shall therefore proceed, in the next Place, to discover the *Rules of Health*, and the first Marks of Sickness: All which I will perform in the most obvious Manner.

Health chiefly consists in a natural and certain Contexture of the Blood.

But as the Blood is continually *Decaying*, so neither can this equal Contexture be preserved; the Supplies of its Decay being various, and not perfectly turned into Blood at all Times.

Yet, if the Blood was not to decay, and that it never wanted any *Supply*, our Life could neither be so long, nor so easy.

Hence it follows, *that Man is naturally mortal*; and, *that our All-powerful and Beneficent Creator, has most wisely provided for our Health and Duration*, by this Decay of the Parts of Blood.

It follows also, that *Excretion*, and its opposite Power of *Retaining*, are naturally *Faculties* of the Constitution of our Body; as our Passions are of our Soul. The Consequence of this Observation will hereafter appear.

Excretion

Excretion, therefore, being so necessary to our Existence, and the mutual Supplies of this seeming Defect; *that a Person with the worst Blood, will live longer, by the common Supplies, even tho' that be likewise in a far less Quantity, than any one with the best Blood, but without those Supplies*: Let us next consider what does supply our decaying Blood, and best keeps up Excretion; because, our Health seems to depend upon the natural and orderly Course of those. *Meat* and *Drink* are manifestly *Recruits* and Supports of our *perishing* Life; and *Sleep* renews us in as obvious, but after a more astonishing Manner. It is no Wonder, that the Substance of another Animal, perfectly like our own, should aptly replace our wasted and decayed Parts; but it is truly surprizing, how Sleep enlivens our languid and drooping Members, without adding any new Substance for their *Repair*.

The Air too, which serves us in great many Conditions of Life upon this Earth, is most useful to our Excretions, as it is chiefly useful in the opposite Power of Retaining; for this, in a Natural State, is often the Cause of the former. So that we quickly perceive any small Change in the numerous Qualities of the Air. The *Motion* too, and alternate *Rest* we bestow in our daily Labour, are useful Means for

 supporting

ſupporting *Excretion*, and *recruiting* its Exceſs; and as every Man was naturally born to labour, ſo this ſupply'd him with Food and Nutriment, and brought him Health.

Preſent Health is therefore *preſerv'd*, and our *loſt* Health is *retrieved*, when our daily Decay is repair'd by a Matter in Quantity and Quality equal to that which was loſt, and by *Excretion*, in Caſe of Exceſs. Proceed we next to apply this general Rule to the fore-mention'd Particulars, in order to preſerve our Health in Times of the Plague; and by directing our People to the moſt ſpeedy and moſt permanent Supplies.

The Neceſſity of *Eating* and *Drinking*, for ſupporting Life, proceeds from the fore-mentioned Waſting of the Blood; though Men, and all other Animals, only feed, upon the Account of ſome Want they perceive in themſelves, or elſe from a *Pleaſure* they take in Eating and Drinking; inſomuch, that Men themſelves loath and abhor their Food, when they have no farther Reliſh of their Meats; however uſeful they may otherwiſe be for recruiting and ſupporting their Health; and, it is to be fear'd, many Men would ſuffer themſelves to periſh, rather than Eat; were it not for the *Pleaſure* they have in Eating, or the *Pain* they ſuffer by *abſtaining* from neceſſary Food.

This great Support of Life being thus wisely and universally guarded and secur'd, it is obvious to Men of the least Reflection, that the Stomach principally prepares and fits our Aliment to pass into the Blood, and at length to become Blood; as also, that *that* Aliment is the best, which is most easily concocted, that yields the greatest Quantity of Blood, and is most easily converted into Blood by flowing along with it. In Consequence of all these Considerations, that Body is best nourished, whose Wastings and Recruitings are on a Balance in a certain Time. And therefore, after a long Experience, we find, that *Roots*, *Herbs*, *Fruits*, and all other *Vegitable* Substances, are the hardest to be digested, and yield the least Nourishment commonly. *Fish* gives an Aliment, better, and more nourishing, than Vegetables generally do; tho' nothing so good, for supporting Life, as the Food we take from *Fowl* and *Quadrupeds*, those especially that chew the Cud, and are in common Use among Mankind. This Rule is nothing so general, but that some Aliment taken from among the least nourishing Tribes, may yield more, and better, Nourishment, than some of the more perfect Kinds.

It were easy to give a Bill of Fare; but that is unnecessary, this Subject having been

often and fully treated by most ancient Authors; especially that what I have now said, and what I shall forthwith add, are sufficient for the present Purpose. And therefore I will first relate some Marks, that may justly make us suspect an Interruption and Impediment in the great Design of recruiting the Decay of Blood, and then continue the Method of directing what becomes proper on the Account of this Defect; especially in Times of *Pestilence*.

We must suspect our Condition, when our *Appetite*, and *Desire* to eat, fails us: Or that our Aliment is not easy in our Stomach, but lies heavy and broiling there, sending up unsavory Gusts.

Our Health is also to be doubted, when we go to Stool, either too often, or more seldom than ordinary; especially the former, whether we go loose, or of a more natural Consistence.

Reaching to vomit, and often vomiting, denote the ill State of our Stomach; more especially, if they do not happen as known Symptoms of some other Diseases; and that there is *Gall*, *Phlegm*, or other Humours, brought up by the Vomiting; for in that Case, we may justly fear a *Malignant* Fever, or the Plague; tho' *Eugalenus*, a very good Author, assures us, that this

Inanis Vomitio is common enough in Cases of the Scurvy. But this *Nausea* and vomiting never appear among the first Symptoms of these Diseases.

These Marks I think sufficient on this Head of Concoction; but our Diet, when we begin to suspect our Condition, must be thus regulated. The Sick must take Aliment that is most easily concocted, because, in Times of Pestilence, *they find their Strength more especially destroy'd.* It behoves them, then, to deal not only in Fruits, and other vegetable Nourishment, but in good *Broths* made of *Pullets*, or *Partridges*, and to eat of these boil'd. They must abstain from *Pork*, *Beef*, as also from the Feet and Offals of all Animals; also from *Fish*, especially those that are found in standing or muddy Waters. And because the Want of Aliment is very great, the Sick must be plentifully supply'd with what he can digest; even tho' he does not require, but seems rather to loath and abhor it. For, says an experienc'd Author, *Many that eat heartily, tho' they have not an Appetite, escape the Disease.* *Rhazes* recommends for our Food, that which is roasted, preferably to what is boiled; but I could never find that boil'd Meat is easier digested in the Stomach of the Sick, and is therefore to be preferr'd, on that Account, to the same Meat when it is roasted.

As for Drink; that is the beſt, Men have been formerly accuſtomed with, whether that be *Water*, *Malt-Drink*, or *Wine*. But when our Health is ſuſpected, all our Drink muſt be *warm*, and our Wine muſt be mixed with ſome of the former. Neither is it of any ill Conſequence to drink Water in any Diſeaſe, provided that is boil'd: But in Caſe a Difficulty of breathing accompanies any other Diſeaſe, the Water muſt be boil'd in with what may allay that Symptom, and render it traſtable thro' the Courſe of the Diſeaſe.

Thus does our *Eating* and *Drinking* ſupport the proper *Conſiſtence* and *Quantity* of *Blood*, that is neceſſary for our *Health* and *Life*. They, indeed, are moſt obvious and ſenſible Repairers of the daily Decay and *Excretion*: But we have other Helps that are very powerful and neceſſary, tho' they are nothing ſo obvious as the former; and therefore *Sleep*, the great and miraculous Repairer of human Life, comes next to be conſider'd.

The Life of Man ſeems to be divided in the two great Periods of *Sleeping* and *Waking*, two Affections, as different and truly oppoſite to one another, as any two Things in Life. *Sleep* is ſomething that is *Dead*, *Feeble*, and *Lifeleſs*; but we are *Lively*, *Chearful*, *Briſk*, and *Alive*, when *Awake*.

As We

We are all Strength and Vigour, when Awake! But our Bodies are ſtretched out without Motion, without Feeling, when we Sleep; even to become the moſt lively Emblem of Death. Yet we find, that it is in the Time of Sleep, that an Animal is chiefly nouriſh'd, and his Decays are ſenſibly repair'd; and that he nouriſhes little or nothing when awake. When we are awake, we run down, like artificial Machines, and fall into Ruin and Deſtruction; but by Sleep, our Ruins are repair'd.

Now, as it is the very ſame Thing to be *nouriſh'd* and *repair'd*, as to be *new generated* and *new made*; or to become *ourſelf* again; it is very manifeſt, that the moſt uſeful Time to an Animal is the Time of Sleep; for thereby every Animal is preſerv'd in its moſt *natural* State.

The Time of ſleeping cannot be the ſame for every Animal, nor for every Man; becauſe it is to be proportionable to the daily Decay of the Blood, which is very different. Any Man may ſleep too much, or too little. But in general, the moſt uſeful Sleeping is without *Dreams*. It is, likewiſe, a common Saying, That lying awake two Hours *ſtill* and *quiet*, refreſhes equally, as if we ſlept one Hour.

On

On the other Hand, we muſt apprehend ſomething extraordinary, when this great Repairer of our Decay and Weakneſs fails us; and our Sleep is reſtleſs and unquiet, becauſe we have a Diſeaſe upon us, when our Sleeps are broken and interrupted.

But eſpecially, if our Arms ake, and that we are not refreſhed, but even weary, after our Sleep.

If our Fleſh is cold, after an unquiet and ſhort Sleep, and we are follow'd with a Fever, we muſt expect a long Diſeaſe, if the Perſon is ſtrong; but Death, if he is weakly.

Our Condition, then, muſt be very dangerous, if we never ſleep, but are under a fetled Watchfulneſs; for thereby we are deprived of this great Recruit by Sleep, and we become ſubject to a *Frenzy*.

It muſt be particularly obſerv'd, that in the *Plague*, much Sleeping is far more dangerous than the moſt obſtinate Watchfulneſs. And therefore, People muſt be very cautious how they procure the moſt moderate Sleep. The greateſt Length the moſt experienc'd Phyſicians go, is to attempt a ſhort and gentle Sleep, *if the Sick have not ſlept in many Days.*

We

We are next to consider the third benefit, as Support of Life; and the *Air* may not seem to be so necessary as the fore-mention'd Recruits, yet it is far more useful than is commonly perceiv'd. *Air*, without Doubt, mixes with our Blood, and it is very certain, that the *Air* contain'd in the *Lungs*, *Bellows*, *Syphons*, and makes *fluid*, all the Blood that is driven along in their Arteries. Insomuch, that could the Fluidity the Blood acquires in the Lungs, be preserv'd in all other Arteries, the Blood should be carry'd thro' all our Body ready fitted and prepar'd for Excretion, the Quality so very necessary for preserving Health.

If *Aliment* serves as the Materials for repairing our *Healthful* Decay, and Sleep prepares, and disposes these for our Nourishment, *Air* is plainly an useful Instrument in keeping the Building in Repair. Every Man will therefore conclude, that due Regard should be had to, and great Enquiry should be made into, the Operations of Air in the Body; and especially, that Health is more commonly affected, and Diseases generated, by the Failure of Air, than from All other Causes whatever.

'Tis a daily Observation, that the Change of Air redresses the Want of Success of Physicians, in curing many Diseases, when Men

Men receive no Comfort nor Relief from their Remedies; but often find their Remedy, by being Exiles in another Air. Men in Health do not perceive this great Difference in Air, that is so manifest to the Sick. But their Case is the same in Regard to *Air*, as it is with Respect to *Diet* and *Medicines*; for the Sick only, are sensible of the smallest and most minute Affections from either.

Air, then, being so manifest a Support of Health, this should be preserv'd carefully'd into an extreme great Age, if our Bodies could be kept in an equal Weight in the four Seasons of the Year: And in all the Seasons, Dry Weather is far more wholesome than Wet.

Town Air is worse than that of the Country; because it is thicker, and not so purify'd with Winds.

That Air, which chiefly betrays our Bowels into an ill State, seems often neither offensive nor unpleasant. And therefore, how carefully ought we to watch our Air in Times of Pestilence: For if the Plague has not its Origine from Air only, yet Experience teaches us, that it is the great and principal Cause. The passing *Infection* from one Man into another, is false to a Demonstration; and *carrying* a Plague in *Merchandize*, is inconsistent with innumerable plain

and obvious Experiences; and only ſupported by a *few ſingle* Experiences frighted People alledge in all Ages; and cannot all be diſprov'd, becauſe of the Diſtance of ancient Times, and remote Countries: Tho' many Reports of this Kind prove very falſe, when they are diſcover'd, and ſuch as are more doubtful, fall in with the common and known Experiences. If Undertakers in Phyſick will inſure us againſt *unwholeſome* Air, we ſhall neither fear *Hair*, *Hides*, nor the Wagging of a *Feather*. This is the conſtant *Tradition* of Phyſick, in its beſt and moſt learned Times.

The Folly of theſe Conceits is ſo plain, that it's wonderful how wiſe Men are nag'd, and bubbled, with Nonſenſe. Does *Wool*, *Hides*, and *Hair*, carry Plagues, how then ſhall we be ſupported? Muſt we either eat the Plague, or ſtarve for Want? Or where does *Sheep*, *Oxen*, or *Fowl*, put off their Cloathing, that their Fleſh may become ſafe Food to us, and not certain Death. The *Quarantine* of live Hides, in this ridiculous Account, is fully as neceſſary as that of the Dead. This a juſt and true Conſequence, and is only abſurd, becauſe it is drawn from ridiculous Principles. Men only ſwallow Abſurdities, becauſe they are lazy, and will rather give themſelves up to Sharpers, than give themſelves the Trouble of one Minute's Thought.

And as we now treat of plain Matters, which beſt ſuit the People, it is improper to enquire after what Manner Air affects us, or how it corrupts our Blood, when it breeds Diſeaſes. But, as unwholſome Air produces moſt Diſeaſes, which are more or leſs violent, as the Air that occaſions them; we muſt not wonder that Phyſicians have alway examin'd narrowly into the State and Condition of the Air. For this Purpoſe, Phyſicians directed Men in Times of the Plague, to ſleep in Rooms that had Windows opening upon the drieſt Air; and the cooleſt is always choſen in hot Countries: As alſo, that the Sick ſhould not continue in the ſame Chamber, during their Sickneſs. And therefore, ſays an excellent Phyſician, *I enjoin my Patients to change their Bed-chamber every Day (provided they can do it conveniently) even tho it is artificially cooled*, with Plants, Vineger, and other Methods of Phyſicians.

The moſt ancient Phyſicians made uſe of their *Purgatory*, Fire, as ſome of them have call'd it, for clearing the Air; and *Hippocrates*, whom they all owned for their Chief, order'd large Fires to be built in a Plague of *Athens*; whereby he ſucceſsfully deliver'd his grateful Citizens, by clearing the Air; and merited a Statue in Gold, which they erected for him, in Memory of

this signal Service. And therefore, I will keep up a little to this Custom, and present the People with some of the best Forms of this Firing, that have always been made use of among Physicians; especially, because I observ'd with what Eagerness People read a very ill Form brought over from *France*, and related in the publick News-Books.

Considering, I say, some dangerous Ingredients mentioned in the *French Smoaking-Powder*, and the great Desire the People have to know its Efficacy, I would inform them of some very innocent and useful Remedies establish'd by a long Experience. The Simples that are thought useful, are either for a particular Virtue, or only that they are a Perfume; tho' frequently Drugs and Substances of the contrary Qualities, are employ'd on the forementioned Occasion. Physicians commend the burning of *Oak*, *Beech*, *Fir*, *Juniper-wood*, *Cedar*, &c. *Lavender*, *Rosemary*: Leaves of *Lawrel*, *Rosemary*, *Hyssop*, *Thyme*, and *Roses*, which are used for giving an agreeable Smell in those Fires. Spices make up the Number of Perfumes, *viz.* *Aloes-wood*, *Cinnamon*, and *Cloves*. But the most powerful and superior for giving a pleasant Smell, are the Gums, as *Storax*, *Olibanum*, *Ladea*, *Myrrh*, *Frank-incense*, *Amber*, &c.

Sometimes

Sometimes, *Leather*, *Quills*, *Horn*, and those ſtriking Smells, are eſteemed by ſome, who likewiſe recommend a *Goat*, or a *Fox*, for your Companion at Meals. Among ſuch Smells, we may reckon *Tarr*, *Brimſtone*, &c.

Take equal Parts of *Frank-incenſe*, and *Juniper-berries*, and make a Powder for perfuming, by throwing it into a Chaffing-diſh of clear burning Coals.

Take of *Frank-incenſe*, *Juniper-berries*, *White Amber*, of each half an Ounce, *Benzoin*, *Maſtick*, *Storax*, of each a quarter of an Ounce, *Cloves* a Drachm and an Half, *Mucilage of Gum Dragon* what will make them Lozenges, or Paſtils, to be thrown upon clear burning Coals.

Take of *Brimſtone*, *Frank-incenſe*, *Juniper-berries*, *Pitch*, of each an Ounce. Mix them, and make them into Paſtils.

Take *Goats-horn* raſped three Ounces, Shavings of *Harts-horn* two Ounces, of the Roots of *Angelica*, *Valerian*, of each one Ounce; of *Bay-berries*, *Juniper-berries*, of each half a Pound; of *Frankincenſe* one Pound, *Roſin* four Pounds, Brimſtone four Ounces: Make theſe into a Powder for ſmoaking Houſes.

Nothing

Nothing takes away the Stench of a Place more than burning Shavings of *Cork*.

These being *safe Drugs*, and Medicines for smoaking Houses, and a Number sufficient for private Use; I proceed again on our Subject of preserving Health, and discovering the first Beginnings of Sickness.

Exercise and *Rest* have been always esteemed powerful Means for preserving Health. *Plato* records this excellent Expression of *Socrates*; *That the Habit of Body is destroy'd by* REST *and* QUIET, *but preserv'd by* MOTION *and* EXERCISE: And it is very probable he learn'd it from this Oracle of *Hippocrates*; for he, treating of the most proper Means of living most healthily, says, that in this we may place the Art of preserving Health by *avoiding eating too much*; *and that we frequently exercise the Body*. And, in another Place, *Hippocrates* tells, that *Every Man that eats*, i. e. Every Man, *cannot live in Health, if he does not labour*.

I only bring those Authorities, and Vouchers, for recommending Exercise, because some run into great Extreams on this Head: For one Sect of Men think we can never exercise too much; and another, on the contrary, maintains, that we ought not to

exercise

exercise at all. But as it does not serve my present Design, to enter particularly into all the *Good*, and all the *Hurt*, Exercise may do; I will only make an Observation or two, and then consider how properly we may exercise, when we have the *Pestilence* in View.

Galen, another great Author, reports, *That a great Number of different Sorts of Exercise, prudently and properly directed, are able to mend, even Errors of Nature, made in the Temperament of our Bodies, as well as those of Men in their Manner of Living, so as to wear them altogether out.* What *Plutarch* relates of *Cicero* is very remarkable.

These Things being premised in favour of Exercise in general, it is certain, that by Motion and moderate Exercise, Health may be very much preserv'd; because Excretion is kept up by Exercise; and it is only the Excess of Exercise, that hurts Excretion and is to be avoided on that Account. From which Consideration, we may conclude, that we must be well appriz'd of the Consequence of Exercise, before we begin it. We ought to know what Bodies are fit or unfit for Exercise: As also, we must consider, how much we are to exercise; or, our Dose of Exercise is to be determin'd. *Motion*, then, disposes our Bodies to discharge both *sensi-*

bly

ly and *insensibly*; but best favours insensible Excretion.

By Exercise our Bodies are lighter: The perspirable Matter is prepared for Excretion, and the Spirits are made thinner thereby.

On the other Hand, the Hurt done by Exercise, is, that insensible Excretion, procured by violent Exercise, hinders and prevents the necessary Recruit and Supply that ought to be made for the great Loss Exercise has occasion'd; insomuch that our Bodies should become so light, if this Violence of Exercise was continu'd, that we have great Reason to fear a thorough Decay and Consumption.

From great Exercise comes Old Age; for by that our *Fibres* grow hard, and Age is only the *Hardness* of our *Fibres*. Whereas, *Quiet* softens our *Fibres*, and contributes to long Life.

Whosoever would preserve a smooth and youthful *Countenance*, must guard against *Sweating*, or too great *Perspiration*.

And therefore, Exercise is always *doubtful*, and often *dangerous*, in Times of *Pestilence*; not so much upon the Account of more frequent Respirations, and thereby a greater Quantity of unwholsome Air is taken

taken into the Lungs, as that *People become wonderfully weak, and cannot bear even moderate Exercise*, while they are breeding, or are ill of the Plague. The very labouring People in many Countries, have been so well apprizd of the great Hurt done by great *Exercise*, that in Time of Hay-Harvest, they have forbore cutting down the Grass, or gathering their Hay; taking Warning from the melancholy Examples of others, who were seiz'd with the Pestilence after hard Labour.

Physicians have consider'd the *Passions* and *Affections* of the Soul, as something that naturally does not belong to a Man; and yet that have great Influence upon him in preserving or destroying Health; and if we reflect upon these Effects of our Passions, we may quickly discern their Power upon us. I asserted in the Beginning of this Discourse, that our Passions are as natural Actions of a Man, as are any Functions or Actions of his Body. Let us, therefore, try and collect the most visible Effects of our Passions, in Respect to Excretion, whereby we may judge what they do, in the preserving or hurting our Health.

The principal and most opposite *Passions* are, *Mirth* and *Anger*; *Fear* and *Grief*; the two first favour Excretion, and the two last hinder and interrupt it. The other Passions,

being *Species* of the forementioned, influence our Blood in that Degree they participate of theſe more general Affections. And from this View of our Paſſions, it is very manifeſt, that they do us the greateſt Service, when they are duly regulated; and alſo, that one great Paſſion is the Remedy of another. *Anger* and *Hope* are the Cure of *Fear*, and *Mirth* of *Sorrow*.

The dwelling on any one Paſſion is very pernicious. Hence it is, that they who are ſometimes Chearful, ſometimes Sad, ſometimes Angry, and ſometimes under ſome Fear, have their Excretions more regularly, and are more healthful, than if they continu'd long under one Paſſion, be that ever ſo good.

Hence it is found to be very hurtful to ſtudy hard, or to buſy our Mind very much in Times of Peſtilence.

Beſides, if we conſider the ſpeedy Change that often happens in our Paſſions, from being ſunk under Deſpair, to Satisfaction and Pleaſure; we muſt conclude, that our Paſſions are no Property or Quality of our Body. For it is a general Law of all Bodies, that they remain in the ſame Condition, and State they are left, till that is changed by ſome Cauſe extrinſical to them; and therefore, as our oppoſite Paſſions may poſſeſs

poſſeſs it forty Times in an Hour, and as often change the Velocity of our Blood, and the Courſe of Excretion; ſo it is alſo manifeſt, that this Change proceeds from a Cauſe extrinſical to our Blood; or, *that our Soul is a Being diſtinct from our Body*; but, as they influence one another continually, *ſo they together make one Man.*

It was likewiſe obſerved, when we begun this Diſcourſe, that the Power in a Man, of keeping the greateſt Part of his Fluids, and diſcharging a ſmaller Part of them, was natural to him, and a Part of his Conſtitution: And if we might properly enquire farther, we ſhould find, that this *Diſcharge* from the *Blood*, is as much its *Action* or *Function*, naturally, as it is for our *Feet* to ſerve us for *Standing*, *Walking*, *&c.* And, indeed, the Changes that happen in Excretion, ſhew us infallibly every the moſt minute Change in the Blood, and conſequently of our Health. But Speculations of this Nature ſhould be ill adapted for the Readers I deſign to inſtruct, in the beſt Methods of preſerving their Health, and the moſt obvious and plain Marks, when their Health is hurt and impaired. But I muſt put them in Mind of a practical Conſequence from what has now been ſaid: That they will be ſo juſt to themſelves, in Times of any dangerous Sickneſs, not to neglect their Health too far, ſo ſoon as they find that it cannot

longer be preserv'd by the natural and ordinary Means, which, in general, are so perfectly sufficient to preserve it.

On the other Hand, let me exhort my Brethren of the Faculty, to consider the great Afflictions, Sufferings, and Despair of Mankind, under any great Disease; but far more, under the general Calamity of a destroying Plague. The Work is neither so hard nor impossible, as it is apprehended to be. Have we here a true State of Health? Then, what is Sickness, (be that never so great) but the Reverse of Health? What are all those Symptoms wisely collected by our learned and judicious Predecessors, but the different Course of *Excretion*, and a Change in other Functions of our Bodies? We must therefore confess, that there is no such History of Symptoms; or that we have not a Capacity to examine them. But as neither of these is consistent with the Truth; so that Answer will not excuse us from the Attempt. The History of the Symptoms of Diseases is perfect, and the Method of Inquiry has succeeded, and will always succeed in any Disease, be that an *old* Disease, or a *New* one.

I will therefore take the Liberty to say, the just Grounds of the Peoples Fears before the Faculty of Physick. Can we help despairing of it, when we see every Man's

Man's Case is desperate, that is seized with the Plague? When Physicians profess to be ignorant of it, and far more of its Nature; and surely every Man's Case is desperate, when all Men know alike, and know nothing: When our Guides in Physick speak after that Manner, as if there was never two Plagues alike.

The Plague is very silent in its Attacks, yet Physicians find as great an Agreement in the Symptoms of the Plague, as in any other acute Distemper. So that if the Plague walks in Darkness, it does not appear in Disguise. In ancient Physick, whether of *Greece*, *Asia*, or *Arabia*, many Plagues neither affect the Sick, or those that touch them, with any notable Feverish *Heat*. Nay, the very *Pulse* and *Urine* of the Sick, do not differ much from what they were in Health, and yet this Fever proves mortal. This is the Reason why we are surpriz'd with the Plague; but this, and its other Symptoms, are generally the same, in all the Times of Pestilence. If we compare the Account *Fracastorius* gives of the Plague, we find it is the very same the Physicians give us in their Description of that at *Marseilles*. The Pulse, in this, is *low*, *quick*, and *compressed*. The Sick feel a *Weight* in their *Head*. Their *Tongue* is, almost, always *dried* in Bed; any one would believe, that the *French* had copy'd after *Fracastorius*, the Plague at

these

these different Times and Countries are so much the same. It is certain, the Description of the *French* is nothing so exact as that of the *Italian*; and therefore, the Likeness of both Plagues must be far greater.

So terrible are the Plagues that so *mildly* devour us, that an excellent Physician can only give us this Account of them: *Prudentissimi convenimus NATURAM in hujusmodi Pestilentium Morbis non laudare venenatam Materiam movere, indeque Febrem NULLAM aut EXIGUAM percipi.*

Should any such Plague spring up in our Time, it would certainly pass for Vapours; for Dr. *Sydenham* taught us to call every Disease so, that we have not the Skill to discover. And if these *Vapours* should not prove so harmless, as Dr. *Sydenham* vouches, the Plague might prove a *Nervous Fever*; a Disease as much impossible, as it is against Experience.

However *unknown* the Plague has hitherto prov'd, and its Symptoms *moderate*, and that even our *Pulse* cannot any more direct us, yet we find it has Symptoms which are genuinely related: Now these most *unheeded* Symptoms as clearly conduct us into the Nature of the Plague, as the other that are more obvious: In Consequence, we can easily discern when the Plague appears among us;

us; we can discover the *Strength* with which it acts, and the Time of its Continuing.

The Nature of the Plague being discover'd, the general Consent of Mankind is of its being more easily cured. And if the Administrations of Physicians have been useful, when the Plague must have made a considerable Progress before it is discover'd; must not the same prove more useful, when they are employ'd in the weaker State of the Plague? It will be hard to perswade People under Despair, that they can ever find any Relief. But all this must be manifest to Physicians; and for the perswading the rest of Mankind, I will end with the Assurance of a Physician, fam'd for his *Success* against the *Plague*. *I would have every Man to understand me right; and that I do not maintain that this* CRUEL *Enemy is not* TERRIBLE, *and as dangerous as he is represented; since he is truly so. What I would suggest is, that the Plague may be easily* SUBDUED, *in the first Attacks it makes upon us.*

FINIS.

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for his Skill againſt the Plague. I would
have every one learn to underſtand me right; and
that I do not miſtake when I ſay, Pro-
vidence is not TIRED, and as long as
he is reconciled; ſince he is truly ſo. If that
I would ſhew myſelf to, that the Plague may be
eaſily SUPPORTED, in the moſt Populous
upon us.

FINIS.